

A
SOBER ENQUIRY

INTO

The Nature, Measure, and
Principle of

Moral Virtue,

Its distinction from *Gospel-Holiness*.

WITH

Reflections upon what occurs disserviceable
to Truth and Religion in this matter,
in three late Books,

VIZ.

Ecclesiastical Policy.

Defence and Continuation.

AND

Reproof to the Rehearsal transpros'd.

By R. F.

*Unus tamen scrupulus habet animam meam, ne sub ob-
tentu priscæ literaturæ caput erigere tenet Paga-
nismus. Erasm.*

London, Printed for D. Newman at the Kings-Arms
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TO

Sir CHARLES WOLSELEY,
Baronet.

SIR,

Dedications are so often abused to flattery, commenced upon so low motives, and so unsutably addressed, that unless they be rescued from these vulgar abuses, they will deservedly grow into contempt. And indeed were it not that I am conscious to my self both of the congruousness of this Address, and that I am influenced by none of those inducements that commonly prevail to Inscriptions of this nature, and that there is nothing here of the wonted strain of Epistles Dedicatory, I should have superceded the Dedicating of this at all.

Sir, you have been so happy in your choice of the Theams that you have designed to Illustrate and Vindicate, and so matchless in the performance of what

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you have undertaken, that whoever hath a Reverence for Religion, oweth you not only thanks, but Veneration. Whilst others combat *Atheism* with *Drollery* and *Satyr*, you have encountred it with *Demonstration*; and whilst they only *mock* and *jeer* the *Atheists*, you have *baffled* and *refuted* them. By vindicating also the Scriptures to their Divine Author you have justified our belief of them: Whilst you degrade Reason from that Supreme *Judicature* that some would erect it into, you have rightly vested it in whatever belongs to it as an Instrument of discerning and conduct. As he must either have a design to betray Religion or Himself who oweth it to any thing less than a rational choice; So he must have very irreverent apprehensions of the Authority and Veracity of God, who will embrace nothing but what himself can frame adequate Notions of. Whereas then the *Socinian* on the one hand, and the *Papist* and lazy *Protestant* on the other, rendered it necessary that both the Reasonableness of Scripture-Belief, and yet the mystery of Particular Doctrines should be equally asserted and secured: We ow a Homage to *Sir Charles Welsley* for employing himself about so

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Noble a Subject, and without incurring the censure both of injustice and ingratitude, we cannot but acknowledge his success in it. And truly the testifying my own thankfulness was the main, though I cannot say the only incentive to this Address.

For having, Sir, assumed the liberty to arraign the Writings and some of the Notions of a Person considerable at least for his confidence, self-esteem, & the contempt which he treats all men with; that he may not think himself ill dealt withal to be fallen upon by so mean a Man, and so illiterate a Divine as my self, I am willing to do him that right as to refer the Umpirage of the Debate between him and me, to a Person as far above either of us in Learning as in Quality. And if he should decline your Award, as I am confident he dare not stand the *Verdict* of so Competent and Impartial a Judge, I have the satisfaction of having committed the whole Cause into such hands, as whereinsoever either as to Argument or Stile I am defective, knows how to substitute better in their Room. And I acknowledge this to have been one reason among others for the prefixing your Name to the ensuing Discourse,

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course, that by recommending the *Subject* to your care, I might thereby call forth a Person of so strong and clear a Judgment, so Masculine and Celebrated an Eloquence, as well to rescue so excellent a *Theam* from so short a Reason and dull a Pen as mine, as to vindicate it from the declamatory assaults of such whose skill and strength lies next to their Railing in their Rhetorick and Picquancy.

There is one thing more, Sir, that contributed to the concerning your name in this Dedication, namely to tell you, that whereas you have promised *an account of the admirable contrivement of saving Men by Jesus Christ*, we can no longer excuse the delay of it. It would have been welcom and useful before, but it is, now become necessary. The Opinions brought to the Bar in the following Discourse, are modest and innocent in comparison of some others vented by the same Author, *viz. That small sins God takes no notice of, and that great Sins Repentance expiates them.* Religion as well as your own Promise challenge from you that you would help to check this growing boldness; Nor do I know a Subject wherein you may more advantagiously serve both Truth and your own Fame;
The

The Epistle Dedicatory.

The Accession of Light derivable from so great Accomplishments to that, will infallibly reflect a luster, upon your self. Sir, whilst most Books serve only to betray their Authors to an universal contempt, and to expose their pride and folly, which might have been concealed, had not themselves taken a course to divulge it; you have already by your Writings not only further endeared your self to your Friends, and raised your estimate among such as have the honour and happiness to know you, but withall you have obliged strangers to pay you a Veneration, and won your self a number of secret Votaries and unknown admirers, among whom I presume to reckon my self, and am,

S I R,

Your most faithful, and
most humble Servant,

R. F.

To



To the Reader.

HAVING in the following Treatise mentioned the motives that induced me to this Undertaking, I shall not entertain thee here with what thou wilt meet with hereafter. Only this I may say, that as it was not to gratifie the Entreaties of a Bookseller, such mens Importunity weighing little with me, if the Advantage and Interest of others be not concerned; so neither was it upon the solicitation of Friends, who perhaps had they known of it before it had proceeded too far, would have been loth to have trusted so great a Concern in so weak hands. No one is responsible for it but my self; whatever mistakes, failures, &c. are in it, I am onely accountable for them. As for the main of the Discourse I leave it to stand or fall as it shall be found in the judgment of Christians and Scholars. I know I have not been able to wed the Graces to the Muses; it satisfies me if the Sword have a good Edge, though the Handle of it be not so well gilt. Nor do I despise any thing more than Rhetorick putting an Ostracism upon Logick; though otherwise I like the meat the better

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better for having a pleasant Sauce. I hope I may say that the whole is managed in a Spirit of Meekness and Terms of Modesty. I am none of those who affect to be offensive, or who endeavour to grow remarkable by being saucy. There is nothing more disgusts me in the Writings of others than to find them stuf't with Satyr and Scurrility. Men do but deserve their own designs by writing huffingly; nor will any one that is wise judge the worse of a Cause by finding it reviled and slandered. Clown, Yelper, Despicable-Scribler, Buffoon, Coloss of Brass, Mr. Insolence, Impudent Fop, Whelp, Monky, Crop, Smutty Lubber, Dastard Craven, Mushrome, Coward, Judas, Crocodile, Hunger-starv'd Whelp of a Country Vicar, (not to mention a thousand more Epithets of this complexion, which occur in a late Book) do ill become the extraction and civility of a Gentleman, the Education of a Scholar, the Morality of a Philosopher, the Religion of a Christian, and the Profession of a Divine to give to any, especially to a Person who for his Birth, Breeding, Natural and acquired Accomplishments, Honourable Employes in his Country, and Untainted Conversation, Rivals at least the bestower of them. Men of all Perswasions are scandalized at this way of writing.

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ting. Nor will any credit accrue to the Cause and Party in whose favour we meet with nothing but Insolence, Malice and Calumny. I do not interest my self in the Transposer's Quarrel, he is able himself, if he think it needful, to give the Reprover due correction for his Folly and Impudence. But suppose that (abating the unhandsome terms, which I am confident when his head is cooler the very Author cannot but condemn) something might be pleaded for his keenness against A. M. being a sacrifice to Revenge rather than Truth, for meddling with his Comfortable Importance; yet I cannot imagine upon what Motives he hopes to justify his treating J. O. with so much Pride, Petulancy, Wrath, Rancour, Revenge, Scurrility, Reviling and Railing, as I think is not to be match'd again; especially being a Person not onely second to none for Learning and Modesty, but who for what appears had given him no offence, unless it were that by a sober Reply to his First Book he had furnished him with an occasion of rectifying some things, wherein he was not onely mistaken, but had grossly prevaricated; and therefore instead of defaming and maligning his Monitor, he ought to have thank'd him: nor is there a greater injustice in the World, than to make that a Quarrel which is really

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*an Obligation. It is a new way of securing our selves from Opponents, to over-look the Cause, and spend our Indignation upon the Person of our Adversary. and to fetch our Defence from the Dung-Cart and Oyster-Boats, instead of the Stea and Academy. It had been enough to allow him neither Wit nor Sincerity, to grant him neither Ability nor Patience to write Sense or Reason; to remand him to the Ferula, to make his Mittimus for Bedlam; and, in gratitude for old kindnesses, to undertake the providing him a dark Lodging and clean Straw; to reproach him with a hundred abusive tales and defaming stories: but over and above all this to render him at least suspected, if not odious to Rulers; he must not only have an address fathered on him, to which he was both an utter Stranger, and his known avowed Principles always repugnant; but in pursuance of that Calumny he must be represented as an Enemy to the present Government, and bound in Conscience to abhor and oppose Monarchy, &c. (See Repr. to the Rehears. p. 422, 423.) So that unless Magistrates will be wanting to their own security, here is an Object presented them not only to employ their Rods, but Axes upon. Hæc mi Pater te dicere æquum fuit? Is it lawful to calumniate
when*

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when judged conducive to interest? or may we indulge our selves in detraction and slander, in hopes of promoting our design by it? For I cannot conceive but that the Author of this accusation fully understood him to be innocent whom he impeached, and if it would have served his end could better then I have laid the Saddle upon the right Horse. I know there needs none to vindicate that worthy Person but himself, or rather he needs not do it, carrying a justification in this matter in the hearts of all that know him, who understanding themselves bound to defend the Reputation of their Neighbor from Slander, will not be wanting, as opportunity serves, of acquitting themselves therein. In the mean time he may satisfy himself in having Plato's Reserve, who being told of some who had defamed him, 'Tis no matter, said he, I will live so that none shall believe them.

But as if Mens Pride and Malice knew no bounds, and single Sacrifices were too little to satisfy their Insolence and Revenge, a whole Kingdome must be made a Victim to their Wrath, Rage, and Ambition: As if it were not enough to slander particular Persons; the Honour, Learning, Language, and Religion of a whole Nation must be arraign'd. It is come to pass (sayes a late Author) that
the

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the Scots from their antipathy to Bishops are become the most Barbarous People of all Europe, so as that they will not have any Traffick with any other Countries for fear of corrupting their Language & Gentility, though that is little better than *wild Irish*, & they little better than *Jack-Gentlemen*. And though they have some dark and general Notions of Christianity still remaining among them, yet are they since their Picque against Bishops, fallen into such Rudeness and Ignorance, that they have scarce any knowledge at all of the particular Articles of their Faith, and Precepts of their Religion. Repr. to the Rehearsl. pag. 502. *It would seem by this Gentleman, that Faith, Virtue, &c. are to be measured by respect to the Mitre and Crozier-Staff; and that subjection to Prelacy is the only standard of Learning, Righteousness, Gentility and Good-Breeding: And that it is not the belief of the Bible and Obedience to the Gospel that doth constitute us Christians, but submission to the Bishops Cannons. Only I wonder how other Nations have escaped the same misfortune, or are all the Foreign Protestant Churches involved in the same*
Un-

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Unhappiness? It were easie to be tart and severe upon this occasion, but I shall leave it to the Wisdome of Authority in vindication of the Honour of Religion, a Nobility famous for whatsoever is truly Great and Honorable, and a Ministry no less Learned than Pious, to chasten this Excess of Insolence.



OF
Moral Vertue & Grace.

CHAP. I.

The Occasion of this Discourse. Terms here occurring unfolded. What meant by Vertue; What by Moral and Morality. The import of Grace, so far as it hath any concern in the ensuing Debate. The Question stated.

Sect. I.



Among other Methods and Arts pursued and improved to the disservice of the Souls of men, and the subversion of the Truth as it is in Jesus; there are two, which though opposite to one another, are yet equally of a malignant influence upon Religion. The *First* is, mens deluding themselves with an Imaginary Romantick pretence of Grace and Faith,

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and

and consequently, that their conditions with reference to their everlasting interests are secure; while in the mean time their hearts and minds are strangers to, and void of all those Dispositions, Qualities, Habits, &c. by which we are assisted to live soberly to our selves, righteously towards our neighbour, or answerably to the dependance we have on, or the relations we stand in unto God: whence it naturally & by a kind of necessity comes to pass, that they are wholly estranged in their lives from that Sobriety, Temperance, Justice, Equity, Devotion, Humility, Gratitude, Meekness, &c. they should be in the exercise of. These men presume themselves into Salvation, and claim happiness on the boldness of their belief; nor do they apply themselves to conquer heaven otherwise than in the alone virtue of their imagination. If they can but arrive at so much impudence as to vote themselves Saints, they think that they are acquitted from all care of Vertue and Obedience. These are the men who set vertue and grace at odds, who frame to themselves a Religion not only empty of, but inconsistent with real goodness: the unhappy offspring of those whom the Apostle James encounters, *Cap. 2. vers. 14.* to the end. The

Second

Second is, That some having obtained of themselves, endeavour to prevail with others, to renounce and seclude all infused principles (commonly called grace) with the subjective influences of the Spirit, and to erect in the room thereof acquired habits, natural dispositions, innate abilities, and moral vertues, as the whole of that, in the strength of which we may live acceptably to God, and acquire a fitness and title to immortality and life. *Moral vertue* (saith a late Author) *is not onely the most material and useful part of all Religion, but the ultimate end of all its other duties: And all true Religion can consist in nothing else, but either the practice of vertue it self, or the use of those means and instruments that contribute to it.* Eccles. polit. p. 69. *All Religion is either vertue it self, or some of its instruments; and the whole duty of man consists in being virtuous: ibid. p. 71. There is nothing beyond the bounds of moral vertue, but Chimera's and flying Dragons, illusions of fancy & impostures of Enthusiasm; Idem def. & continuat. p. 338, 339. Hence he challengeth any man to give him a notion of grace distinct from morality, affirming, that if grace be not included in morality, that it is at best but a phantasm and an imaginary thing; Eccles.*

polit. p. 71. and again, *that the spirit of God, and the grace of Christ, when used as distinct from moral abilities & performances, signify nothing;* def. & continuat. p. 343. Thus vertue & grace are not only made co-incident; morality and Religion in its utmost latitude made convertible terms: but in the pursuance of these Notions, men are acted to vent all manner of contempt against the Spirit of God, deriding the inward operations, quicknings and influences of the Holy Ghost, as Enthusiastick dreams, canting phrases, & the fumes of Religious madness. *To be born again, and to have a new spiritual life, is a phantastick jargon, unless it only signify to become a new moral man,* (saith the former Author) *def. & continuat. p. 343, 344. All the pretended intercourse betwixt Christ & a believing soul, in way of discoveries, manifestations, spiritual refreshments, withdrawings, desertions, is nothing but the ebbs and tydes of the humours of the body, and the meer results of a natural and mechanical Enthusiasm; nor otherwise intelligible, than by the laws of mechanisim, as the motion of the heart, and the circulation of the blood are:* *ibid. p. 339, 340, 341, 342.* Hence to describe conversion, *by our being united to Christ, and ingrafted in him, is called a rowling*

ing up and down in ambiguous phrases, and canting in general expressions of Scripture, without any concern for their true sense and meaning; *ibid.* p. 343.

The consideration of the inconsistency of these principles with truth, the affront offered to the Gospel, and damage done to the souls of men by each of them, hath led me to this undertaking. *On the one hand* to separate grace from virtue, and to set faith and morality at variance, cannot but furnish men Atheistically and irreligiously disposed, with occasion of *Blaspheming that worthy name by which we are called*: it being too much the custom of prejudiced & disingenuous persons to reflect the scandals which arise either from the doctrines or conversations of professors, on that Holy and innocent Religion, which they (though but hypocritically) do profess. *On the other hand*, to swallow up the whole of Religion in morality, seems a plain renouncing of the Gospel, and shapen particularly to befriend men in such a design. For if the Gospel be nothing but a restitution of the Religion of Nature; as the aforesaid Author affirms, *def. & continuat.* p. 316. And if the Christian institution doth not introduce any new duties distinct from the eter-

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nal rules of Morality; as is alledged, *def. & continuat. p. 305*. I see not, but that whoever would act consistently to these principles, he must needs proceed to a plain renunciation of all the instituted duties of the Gospel, (which is to overturn the whole fabrick of Christianity) & confine himself to the Decalogue; that being a plain and full system of the law of nature, and a sufficient transcript of the duties we were obliged to by the rule of Creation. Nor, supposing that *Martin Sidelius* was not mistaken in his hypothesis, *that all Religion consists in morality alone*; (The same opinion with that asserted by a late Author;) can I censure him for what he thereupon proceeded to, namely, the renouncing the Gospel: Nor doth he deserve the character fastned upon him; *def. & continuat. p. 313. of a foolish and half-witted fellow*, upon the account of his deductions, they being neither *streined nor absurd*, but clear and natural; whatever he demerited upon the score of his premises.

These among other Considerations, having swayed me to this undertaking; I would hope, that an endeavour of instructing the minds of Men, and of contributing to the conduct of their Judgments

ments and Consciences in those things may not be unacceptable: and the rather, because not onely of some difficulty in setting forth the *due lines, measures, and bounds of Vertue and Grace*; the describing their *mutual Relations*, and the subordination of the one to the other: But, because there is very little extant upon the subject, at least with respect to the end, and in the manner that it is here managed. Nor indeed was any thing of this nature thought necessary in a Nation where the Gospel is embraced, till the Debates and Discourses of some have of late made it so.

§ 2. To avoid all Ambiguity, Darknes and Prevarication, it will be needful ere we make any further proceed, that we fix the meaning and import of *Vertue and Morality*; *Grace and Religion*; these being the terms of the Question to be Discoursed and Decided; nor without a settling the Notion and Conception of these, can any thing of this Argument be duly understood.

Vertue is a term seldome occurring in the Scripture. In the Old Testament we have *חַיִּיל Chajil*, several times rendred by our interpreters *Vertuous*, viz. *Ruth*,

3. 11. Prov. 12. 4. Prov. 31. 10. and once *Vertuously*, namely, Prov. 21. 29. but indeed the word $\nu\epsilon\pi\epsilon\iota$ hath no such signification as that we now use to express by *Vertue*: it properly signifies *Courageous, strenuous, industrious, diligent; strength, valour, activity of body and mind, &c.* And accordingly the Septuagint in none of the preceding places, nor elsewhere, translate $\nu\epsilon\pi\epsilon\iota$ by $\alpha\gamma\epsilon\iota\epsilon$. Prov. 12. 4. The 70 render it $\alpha\gamma\epsilon\iota\epsilon$. Jun. & Tremel. Mercer, *Piscator*, strenua; Pagnin fortis; *industrious, diligent, strenuous.* Prov. 31. 10. who can find a *Vertuous Woman*? The 70. translate it $\gamma\upsilon\gamma\alpha\iota\alpha\ \delta\iota\delta\epsilon\iota\alpha$; Munster, Pagnin, fortem: Jun. & Tremel. *Piscator, Mercer, Castalio*, strenuam. Prov. 31. 29. Many Daughters have done *Vertuously*. The 70. turn it, $\epsilon\kappa\lambda\upsilon\sigma\alpha\upsilon\tau\omicron\ \tau\omicron\ \pi\lambda\acute{\alpha}\tau\omicron\upsilon$, have gotten *Wealth*: So Munster, Pagnin, paraverunt sibi opes. Jun. & Trem. Mercer, *Piscator*, gesserunt se strenue, have done, or approved themselves *industriously*. Ruth. 3. 11. The 70. translate it, $\gamma\upsilon\gamma\eta\ \delta\upsilon\delta\iota\mu\alpha\varsigma$, a woman of courage, activity. $\alpha\gamma\epsilon\tau\eta$ vertue, is very rarely met with in the N. T. I do not say, that it occurs not at all there, in so affirming, Valla mistook; nor do I say that it occurs but thrice, for in so alledging, *Laurentius*

rentius was overseen: But I think I may affirm that it is to be found but four times in the whole New Testament, *viz. Phil. 4. 8. 1 Pet. 2. 9. 2 Pet. 1. 3. and 2 Pet. 1. 5.* In any of which places I much question whether it ought to be interpreted in the sence vulgarly received. *1 Pet. 2. 9.* we render ἀπειράς *Praises*, and Dr. *Hammond* paraphraseth the place thus; *That you may set forth and illustrate Christs powerful and gracious Workings, who hath wrought so glorious and blessed a Change in you. 2 Pet. 1. 5.* it plainly signifies a peculiar disposition of mind distinct from *Faith, Patience, Temperance, &c.* and so cannot bear the sence commonly there put upon it: *D. Hammond* rendreth it by *Courage, Fortitude, Man-hood*; and that agreeably enough to the derivation commonly given of the word from ἀγὼς *Mars, Bellum, War.* In a word the foresaid Annotator acknowledgeth that it no where in the *N. T.* signifieth *probity of mind* or what we now understand by vertue, unless it be *Phil. 4. 8.* where I think the context if narrowly viewed, will lead us to render it rather as the *Syriack* hath done, by any *work Glorious or Honourable &c.* However it must be Acknowledged though

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though ἀρετὴ *Vertue* may possibly be used in the Scripture in the sence vulgarly put upon it; that originally we are indebted to the School's of the Philosophers for it, and ought therefore to address our selves to them for the sence and meaning of it.

If in this matter then we consult the Philosophers, we shall find ἀρετὴ *Vertue*, u-
sed in a twofold signification. *First* to
signifie a *habit* or facility of working, or
acting conformably to the Law of *Right*
Reason. The alone moral measure of hu-
mane actions known or acknowledged
by the Philosophers was Reason. Hence
Aristotle having stated the form and es-
sence of Vertue in a *mediocrity*; he ex-
plain's *Mediocrity* to be that which *Right*
Reason teacheth; τὸ δὲ μέσον ἐστὶν ὡς ὁ λόγος
ἰσθδὲς λέγει; *Eth. lib. 6. cap. 1. and lib. 2.*
cap. 6. he defines μεσότης, *mediocrity*,
to be that which is ὡρισμένη λόγῳ; *circum-*
scribed by Reason. They knew no other
measure of moral Good and Evil but
Reason; and this they stiled the *common*
Law; ὁ νόμος ὁ κοινὸς ἐστὶν ὁ λόγος ἰσθδὲς, *the*
common law is right Reason. Laert. in
Zenon. λόγος ἰσθδὲς, πρακτικὸς μὲν καὶ ποιητικὸς,
απογορευτικὸς δὲ καὶ ποιητικὸς; *Law is Right*
Reason,

Reason, commanding such things as ought to be done, and forbidding such things as ought not to be done; was the definition that the Stoicks gave of Law. To which agrees the description given by Tully; that it is *recta & à numine Deorum tracta ratio, imperans honesta & prohibens contraria*; Right Reason derived to us from God enjoining things honest, and forbidding things dishonest: *Philipp. 12. & lib. 1. de Legib. & lib. 1. de nat. Deor.* τῷ ὁρθῷ λόγῳ πείθεσθαι καὶ τῷ θεῷ ταυτὸν εἶναι; To obey Reason and to obey God is all one, saith Hierocles on the Pythagorean golden Verses: ver. 29. This they called the Royal Law, τὸ μὲν ὁρθόν, νόμος δὲ βασιλικός, Right Reason is the Royal law; Plato in his Minos. This they likewise stiled, νόμος τῷ ὄντι, the Law of being; Plato *ibid.* Where I suppose by τῷ ὄντι, of being. He means the Law of Nature, the Law common to all men: For so Aristotle defines that which he calls *common Law* in contradistinction from the Law which he calls *private*; κοινὸν δὲ τὸ κατὰ φύσιν: *Common Law is that which is according to Nature. Rector. lib. 1. cap. 14.* Nor is there any thing more common than to express their obedience to the Law of Reason, by their following the conduct of Nature

ture συμφώνως τῇ φύσει εἶναι; *to live agreeable to Nature*: Epict. ὡς ᾧ πρὸς κανόνα τὴν οὐσίαν ἡμῶν ἀπολαμβάνοντες, τὸ δεῖον ἐν πάσιν ἐνρίσκομεν κατὰ τὸν ὁρθὸν λόγον συμφώνως τῇ ἐαυτοῦ ἐστί διαζώντες.

If we observe Nature as our rule ordering our conversation according to right Reason, and agreeably to our Nature, we shall perform what in all things becomes us: Hierocles on the golden Verses of the Pythagoreans. ver. 13. To which accords that of Seneca, propositum nostrum est secundum naturam vivere; our purpose and design is to live according to Nature; Epist. 5. and beata est ergo vita conveniens natura sua; A happy life is such as is agreeable to Nature; Senec. de vitâ beata cap. 3. & idem est beate vivere & secundum naturam; it is all one to live happily and to live according to Nature; idem ibid. cap. 8.

—hæc durî immota Catonis

Sequitur, servare modum, finemque tenere, Naturamque sequi: — saith Lucan.

In all which places and many more which might be produced, nothing is meant by nature, but the law of reason: for as *Juvenal* saith, *Nunquam aliud Natura, aliud sapientia dicit*; Nature doth not teach one thing, and

and Right Reason another: *Sat. 14.* Now any habit, promptitude or facility of acting conformably to this law of right Reason, they called it *Vertue*. Thus the *Pythagoreans* defined *Vertue* to be *ἔστιν τίνα τῷ δέοντι*, a habit of which ought to be done: or of what Reason conducts, and leads us to; *ἔστιν γὰρ ἡ τερπὴν ἀληθινὴ ἀρετὴ, ἢ μὴ ἔστι δέοντι*; *Vertue is nothing else but a habit of decency*: *Theag. lib. de Virtut.* *Aristotle* describes it to be *ἔστιν κατὰ τὸν ὀρθὸν λόγον*, A readiness of acting according to right Reason; *Eth. lib. 6. cap. 13.* And more fully that it is, *ἔστι προαιετική ἐν μεσότητι ὕστατῃ πρὸς ἡμᾶς ὀρισμένη λόγῳ, &c.* An elective habit consisting in mediocrity in things relating to us, defined by reason &c. *Eth. lib. 2. cap. 6.* This is acknowledged by our late Author, *Eccl. polit. p. 68.* The practice of virtue (saith he) consists in living suitably to the dictates of Reason and nature. And def. & continuat. p. 315, 316. All men are agreed that the real end of Religion is the happiness and perfection of mankind; and this end is obtained by living up to the dictates of Reason, and according to the laws of nature. This promptitude and facility of acting conformably to the dictates of Reason, the Philosophers stiled the *εὐταξία*,

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ἰνταξία, good order of the Soul: *ψυχῆς μουσική*
The musick of the Soul. And herein they
 stated the Souls sanity, beauty, harmony
&c. Hence *Pythagoras* and from him
Plato defined ἀρετὴν ἀρμονίαν εἶναι, *vertue to be*
the harmony of the Soul. *Plat. in Phæd.*

Secondly, Vertue is used by Philosophers
 to denote any act which because of its con-
 formity to Reason is *Morally* good. What-
 ever actions were found agreeable and con-
 formable to Reason, they stiled them *ver-*
tues; and on the contrary, any act that
 was *morally* evil, they called it *vice*; stating
 withal the obliquity of *vice* in a difformity
 to Reason, ἁμαρτία, πρᾶξις παρὰ τὸν ὀρθὸν λόγον;
Vice is a Practice against right Reason; Plato.
ἀλλὰ τι παρὰ τὸν λόγον, somewhat besides or be-
yond reason, Arist. Eth. lib. I. cap. 13.
ἁμαρτία παρὰ τὸν ὀρθὸν λόγον παράστασις; vice is a
transgression against right Reason; Stob.
Serm. I. The denomination of *vertue* be-
 ing once used to signify the conformity of
 our *mind* unto the law of Reason; it is
 thence applyed to express the agreeable-
 ness of our *actions* unto the same law. And
 these are the alone acceptations of *vertue*
 which can claim any room in the present
 debate; all other signification put upon it,
 being forreign to the matter we have in
 hand,

hand. By consulting then the original Authors of this *term*, we have found it appropriate and fixed to express the conformity of our *minds* and Actions, its *Habit's* and *Operations* to the Law of Reason; and this must carefully be attended to in the whole of our future proceed.

§ 3 With reference to these *habit's* it is further needful to be observed, that though they be not affirmed to be *essential* to our Natures, nor to proceed by way of *emanation* from them, nor to be *congenite* and *connate* with us; it is yet contended that there are those *igniculi* and *semina*, *sparks* and *seeds* naturally in all men which may be *maturated* and *improved* by frequent repetition of Acts into *habit's* of *Vertue*. It is true all the Philosophers were not of this mind, some of the wisest of them acknowledging a Divine interposure in the communication of Vertues to men. Hence *Plato* in his *Meno* discourseth at large that *Vertue* comes by a *θεῖα μοῖρα* a Divine infusion. And that it is οὐτε γινώσκου, οὔτε διδασκάνη neither from nature, nor teachable. See *Maximus Tyrinus dissertat. 22.* and the *Dialogue between Alcibiades and Socrates in Plato*. But the generality of them were otherwise persuaded:

ided: all the Stoicks affirmed ἀρετὴν διδασκτὴν
 that Vertue was teachable. This was what
 they meant by their αὐτεξέσιον, their τὸ ἐφ' ἑμῶν;
 self-power and absolute free-will to Good;
 their ἐσπεῖα, good Nature or Seeds of Vertue in
 Nature. Γίνονται δὲ αἱ μὲν ἀρεταὶ ἐκ πολιτείας ὀρθῆς,
 καὶ τῆς τραφεῖναι καλῶς, καὶ παιδευθῆναι: αἱ δὲ κακίαι
 ἐκ τῆς ἐναντίας; Vertues are acquired by a
 rational government of ones self, and by
 good Education; whereas Vices spring and
 proceed from the contrary; Sallust. περὶ δειῶν
 καὶ χάσιων. Beata vita causa & firmamentum
 est sibi fidere; the alone foundation and
 source of Happiness is for a man to trust to
 himself; Sen. Ep. 31. Omnibus natura
 fundamentum dedit semēque virtutum:
 omnes ad omnia ista nati sumus: cum ir-
 ritator accessit, tunc illa animi bona velut
 sopita excitantur; Seneca. Nature hath
 bestowed on every one the Seeds and means
 of Vertue: We are all born disposed to
 these things: and whensoever excited
 thereunto by a preceptor, those dormant en-
 dowments display themselves. The passage
 of Apuleius lib. de philosoph. is pat to
 this purpose; viz. That man by Nature
 is neither good nor bad but alike indif-
 ferent and equally disposed to either: have-
 ing semina quaedam utrarumque rerum

cum

cum nascendi origine copulata, quæ educationis disciplina debeant emicare; congerite with him some Seeds of each, which education maturates, & excites. Hence though they used to acknowledg themselves indebted to *Jupiter* for life and estate, yet as to the honour of being vertuous, they would neither allow him, nor any other to have a share with them in it. It was upon this account that *Seneca* thought it not enough that his *Vertuoso* should vie perfection and happiness with God himself; *Deus non vincit sapientem felicitate, etiamsi vincit etate; non est virtus maior quæ longior:* God doth not excel a wise man in happiness, but only in duration; nor is Vertue the greater, for being of a long standing, Ep. 73. But he add's elsewhere, *est aliquid quo sapiens antecedit Deum, ille enim nature beneficio non suo sapiens est;* there is something wherein a wise man challengeth the precedence of God, for as much as God is good only through the advantage of his Nature, but the wise man is so, through his own study and endeavour, Epist. 3. Of the same complexion are all the notions of *Aristotle* with respect to the attainment and acquisition of Vertue, as may be seen at large, lib. 2. Eth.

cap. 1 & 2. Yea some flew higher, contending *Vertue* not only in the *principles* and *Seeds* of it to be an appurtenance of our Nature, but to be *formally* inlay'd into us: Hence that of *Cleanthes*, *ἐξ οὗ το δίκαιον ἔστι καὶ δίκαιος*; That a wise man is such by Nature and not by institution. To which accords that of *Cicero*, *justos quidem natura nos esse factos* &c. That we are naturally good and upright. In a word, the Original Authors of this Term neither knew nor acknowledged any other *Vertue*, save that whose alone measure was Reason; and power of operation, natural strength. He that desires to see more of this may consult *Plutarchs* Dissertation entituled *ἐν δεικνὺν ἀρετῆς*, that *Vertue* is teachable: And *Stobeus* *Serm.* 101. Now how suitable soever this *Idea* of *Vertue* already assigned be to Humane Nature considered as innocent, yet falling upon it as corrupt, it hath proved of no better use than to keep men off from *Christ* and the Co-

In potestate habeo justum esse & justum non esse. The common saying of the Pelagians: Dubitari non potest inesse quid in omni anima naturaliter virtutum semina. Gass.

venant of Grace, and to lead them to live upon, and trust to a *Covenant of Works*. From these, and no other principles sprung *Pelagianism*: and the *dogma*-

dogmata of the one are nothing but a transcript of the *sentiments* of the other; Instances ly at hand, if it were needful to produce them. The *Pelagians recta Ratio* is all one with the Phi-

losophers *ἐξ ὧν λόγῳ*.

The *virtutum semina* are asserted equally by both: See *Aug. de grat.*

Christi. cap. 18. And *Fansenius* his *Augu-*

stinus, lib. 4. de heres. Pelag. cap. 7.

After all the claim put in by any to *right Reason* and *Seeds of Vertue*, there was not one of them but still discern'd a darkness to have benighted the mind, and a feebleness to have arrested the Soul with respect to all vertuous operations. This

Plato called *κακία ἐν φύσει, an evil in nature;*

κακότης, a bad nature; κακὸν ἕμμευτον, a natural

evil &c. It is true, the source and real cause

of this darkness of the Soul, and its prone-

ness to forbidden instances they rightly

knew not; and accordingly they generally

imputed it to the Body. *Συμφορὰν τῇ ψυχῇ*

τὸ σῶμα εἶναι πρῶτον, That the Body was the foun-

tain of the Souls misery; is a noted saying

of *Pythagoras's*. *Plato* tells us how that the

Soul, by being thrust down into the body

In Ipsâ enim naturâ inserta sunt velut semina, quæ auditu & voluntate exculta fructificant—testimonium creatoris. Comment. in Epist. fathered (but falsely) on Ambrose.

suffered a *πλερῶνισαν*, lost its wings; both in his *Phaed.* & in his *Timæus*. Hence nothing more common with them, than to call *σῶμα τῆς ψυχῆς σῆμα*, the Body the Sepulchre of the Soul. The very Poet bath it,

Hinc metuunt, cupiuntque, dolent, gaudentque, nec auras

Respiciunt, clausa tenebris & Carcere caeco. Virg.

Who hath a mind to it, may see more in *Plotinus*, lib. 8. *Enneadis*. *Hierocles* in *aurea carmina*, vers. 56. However though they were ignorant of the true cause of mans blindness and proclivity to evil; yet the thing it self they were sensible of. It is a remarkable passage of *Aristotle*, *ὥστερ τὰ νυκτερίων ὄμματα πρὸς φάγγος ἔχῃ τὸ μὲν ἡμέραν: ὅτω δὲ τῆς ἡμετέρας ψυχῆς ὁ νῦν πρὸς τὰ φύσιν φανερώτατα πάντων: What the Eyes of Owls and Bats are with respect to the meridian Light: such are our minds and understandings with reference to those things, which even by nature are most manifest: lib. 2. τῶν μετὰ τα φυσικά. Nature hath brought us forth, not as a Mother, but as a step-Mother, *animo prono ad libidines*, with our Souls bent upon Lusts. *Cicer. apud**

pud August. cont. jul. lib. 4. Now against this they sought relief from Philosophy: Other means by which they might be assisted to answer the end and Law of their Creation they knew not. *Moralis Philosophia caput est, ut scias quibus ad vitam beatam perveniri rationibus possit.* The sum and scope of moral Philosophy is, that we may know how to obtain and arrive at blessedness: *Apul. de Philosoph.* Thus the Pythagoreans made the chief end of moral Philosophy to be the curing the Soul of its *ἀρρώστια τυχάνε*, its sick diseased passions; and to bring it to an *εὐσεία* and *εὐρακία*, a healthy Complexion, a perfect Temperament, an athletick sound Constitution: which consisted in virtuous Dispositions and Actions. Socrates the great Author of moral Philosophy, proposed to himself as its end the correcting and regulating of Manners: and from him both the Stoicks and Platonists made the chief end of Philosophy to be *κατ' ἀρετὴν ζῆν*, to live according to Virtue. Hence Seneca discoursing the fountains and causes of prevarication in manners, and having reduced them to two Heads, a natural proclivity in the mind to be tainted and led aside with false *idea's* and

Images, and a fixed averſation to Vertue, contracted by false *Opinions* and corrupt *Hypotheſes*. He refer's us to Philoſophy as that which can alone adminiſter relief to us; affirming that the *Precepts* of Philoſophy do ſufficiently *affiſt* us to cure and remedy both the former evils: *utrumque decreta Philoſophia faciunt*; *Epist.* 94. And a little after in the ſame *Epistle* he hath this expreſſion, *Quid autem Philoſophia niſi vita lex?* What elſe is Philoſophy but a law of Life? *Anima morbis medetur*, it cures the diſeaſes of the Soul, ſaith *Apul. de Philoſoph.* *Facere docet Philoſophia*, it teacheth us how to live; *Sen. Ep.* 20. Τέλος δὲ τῆς φιλοſοφίας ἡ πρὸς τὸν θεὸν ἑμύωσις: The end of Philoſophy is aſſimilation to God; *Ammon. on Ariſt. Categ.* Κὶ τὴν πρὸς τὸν θεὸν ἑμύωσιν εὐτυχίσεις: it advanceth the Soul into the Divine likeness, *Hierocl. præfat in aurea Carmina.* φιλοſοφία ἐστὶ ζωῆς ἀνθρώπου καθαρίσις καὶ τελειότης, Philoſophy is the purification and perfection of Humanity; *Hierocl. ibid.* Hoc mihi Philoſophia promittat, ut me Deo parem faciat, Let Philoſophy miniſter this to me, that it render me equal to God, *Sen. Ep.* 48 See more to this purpose in him *passim*, and in *Plato* in his *Euthyd.* According-

ly they defined *Practical* Philosophy (*in contra*-distinction from Theoretical) to be effective of Vertue; *ἔστι δὲ ἡ αὐτὴ πρακτικὴ φιλοσοφία αἰετῆς ποιητικὴ*. Thus the whole designe of *moral* Philosophy, was to arrive at Vertue, and thereby to attain happiness. Other means of compassing both, they neither know nor look'd after. How insufficient it was for either of those, will be hereafter declared: I shall onely intimate at present, that through *this*, Philosophy became a snare to them, & as to the generality of them they proved of all men the greatest enemies to the righteousness and grace of God by Christ: for being *κεῖναι οἱ ἡσυχῇ ἑμπλοῇ ἀσκήσει, vessels filled with arrogancy, self-estimation and presumption as Timon* said of them: Enmity and aversion to the means appointed of God for the healing & renewing our natures, the pardoning and forgiving of us our sins, fixed their roots in their very minds. What lies in greater opposition to a meetness and idoneity for the Kingdom of God, than the description given by themselves of a Philosopher: *εὐλοβὴς εὐδαιμονὸς καὶ χαράσῃς πᾶσαν ἀφ' ἧς αὐτὸν καὶ βλάσῃν ἐξ' αὐτοῦ προσδεχᾶ*: *The constitution and image of a Philosopher is to expect good, as well as fear evil only from him-*

self. Epict. Enchir. cap. 72. You may see *Seneca* to the same purpose *Epist* III.

§ 4. The signification of *vertue*, so far as the first Authors of that *Term* instruct us concerning it, being sufficiently laid open: The next *Word* whose sense we are to fix is *Moral*: a *Term* that hath bred perplexities, and occasioned mistakes in whatsoever controversie it hath been used. We meet with it in the controversy of the *Sabbaths*; in the disputations about converting grace; in the question of humane power to good; in the doctrine concerning the causality and efficacy of the *Sacraments*; and in this question which we have now under debate; in all which it is liable to ambiguity, and so apt to breed confusion, darkness and prevarication. Concerning the meaning of it in other controversies, we are not concerned at present to enquire; it will be enough for us, if we can clearly settle the *import* of it as it takes up a room in the question before us. The word *Moral* hath as little in footing the *Scripture* yea less than the former. *ἠθικόν, manners*, whence *Moral* is derived, if I mistake not, occurs not at all in the 70. Nor do we meet with it but once in the whole *N. T.* viz. *1 Cor.* 15. 33. And there it is plain-

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ly borrowed from *Menander*, the whole sentence being an *Iambick* verse out of a Comedy of his. It proceeded out of the same *Mint* that the former term did, and we are beholding to the schools of the Philosophers for it; *Aristotles* books *ἠθικὰ* gave the principal rise to this word. *Quintilian* denies that there is any *Latine* word by which *ἠθικὰ* & *ἠθικόν* can be expressed; *lib. 6. cap. 3.* But *Tully* renders them by *mores*, manners, *Lib de fato*; and *Orat. de lege Agrariâ ad Quirites.* The Schoolmen brought this exotick phrase, as they did many other, first into Divinity. And it must be acknowledged of most of them, that they seem to have traded more in the writings of the philosophers, than in the sacred Scriptures; and to have taken their measures of the notions and apprehensions of things, rather from *Aristotle* than the *Bible*. You may see this laid open at length both as to matter of *fact* and the *mischievous consequences* which have ensued thereupon, by that great and incomparable man *Dr. Owen*, *De natur. ort. &c. veteræ Theolog. lib. 1. digress. & lib. 6. a pag. 509. ad p. 521.* However it being now universally taken up, and having harboured it self both in the minds and discourses of men;

26 Of Moral Vertue

men; it would be in vain for us to contend against it; we shall sufficiently approve our selves, if we can manifest the just acceptance of it. *Moral* as it relates to vertue is capable at most but of a threefold signification. *First*, to denote the conformity of our minds and actions to the whole law of God regulating our practical obedience. But this description, whether we take our measure from *vertue* to which it is an *adjunct*, and of which it is *predicated*; or from *law* which first claiming the Denomination of *Moral*, doth afterwards impart it to certain habits of the mind, and its operations, is much too large. If we determine of the meaning of it by *vertue*; Then for as much as in all true affirmative propositions there must be an identity betwixt the subject and the predicate, *Moral* must relate onely to an observation of these things, and a practice of those duties, which vertue refers to, namely, an observance of what *Reason* without any super-added declaration can conduct us in, and natural endowments and self acquirements inable us to the performance of. Nor could the first Authors of this *Term* mean any more by it, being at once strangers to all external *Revelation*, & *Subjective grace*.

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Or, if we should choose to decide the import of *Moral* as it refers to *Vertue*, by taking our measure of its signification from *Law* as that to which the stile of *Moral* primarily belongs, and by *analogy* only to habits and operations; we shall still find that the foresaid signification of *Moral* is too wide: for according to this method of proceed, *Moral* as referred to *vertue*, can be of no larger extent than *Moral* as referred to law is. Seeing then it were against ordinary sense and the custome of mankind, to stile every law of practical obedience moral; it is no less irrational to stile the conformity of our minds and actions to those laws by the name of Moral Vertues. A *Second* signification put upon *Moral* as it hath reference to *Vertue* is to intimate thereby the observation of the precepts of the Second table of the decalogue: and this is the common acceptation of it among practical Divines; whereof I judg this to be the reason; either because the Philosophers in their writings vulgarly called *Ethicks* and *Morals*, do principally treat of the duties which men owe to themselves, and one another; which are likewise the subject of the *Second Table*: or because they discourse of those only, with
any

we determine the sense of *Moral* by its *Origin* and *Relation* to that law which is so called, and with respect to conformity to which, the *Habit's* and *Operations* of our minds are afterwards denominated *Moral*: it will with the same evidence follow, that the *Duties* of *Morality* consist not alone in obeying the commandments of the *Second Table*; forasmuch as the Precepts of the *First* constitute a part of the *Moral Law* as well as these of the *Second* do.

There is a Third sense which *Moral* as it belongs to *virtue* is capable of; namely, to declare those habits and operations of the mind required by the law of creation. And this sense of *Moral* will prove either stricter or larger according as we take the measure of the *term*, from virtue, or from law. If we define the meaning of it by its *habitude* to *virtue*, it will then signify only those duties that we are under the obligation of by the *law* of *creation*, which we are able to discover by the light of *Reason*; But if we determine the sense of it by that *law* which is commonly called *moral*, it will then express all those duties either to God or Man, which we are obliged to by the rule of *creation*; whether there reside in man in his lapsed state an ability of
dis-

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discerning them by *Reason* yea or no. Now this being the most comprehensive notion of moral vertues, or duties of morality, that any one who have treated those things with exactness have pitched on; and being the largest sence, which in any propriety of Speech the *Term* can be used in; I shall be willing to admit this as the true *notion* and idea of it. Morality then consists in an observance of the precepts of the law of our creation, & that by the alone strength and improvement of our natural abilities, whether the particular duties we are under the sanction of by the foresaid law, be discoverable by and in the *light of Reason*, yea or not.

- § 5. Besides, these moral vertues whereof we have been discoursing, and whose nature we have fixed and stated; There is frequent mention in Christian writers both ancient and modern, not only of *Evangelical ones*, which they make specifically and essentially different, both *Quoad Substantiam* & *Quoad modum* from the former; as may be seen in *Aquin. prim. 2. quest. 62. Banes in 2^m. 2^a. passim*, &c.
- 1 Which *Evangelical Vertues* they call supernatural, partly because they are *Supra debitum naturæ*, beyond what was required

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by the law of creation, and partly because *viribus natura acquiri non possunt*, they are not attainable by the strength and endeavours of Nature. These are not my words but *Becanus* the *Jesuits* *sum. Theol. Scholast. p. 238*. Among those they reckon faith in Christ. So that not to mention the other heterodoxies wrapt up in an expression of a late Author; I dare say he speaks dissonantly to what either *Fathers* or *School-men* ever said, while he affirms that *in the primitive Ages of Christianity, the righteousness of Faith only implied a higher pitch of moral goodness*; *Def. & Continuat. p. 305. 306*. I say moreover, that there are not only *Evangelical* Vertues contended for as distinct from the *moral* ones we have been unfolding: but they also mention *moral* Vertues *infused*, different from the other *moral* ones which are only acquired: so *Aquinas prim. secund. quest 63. act. 3. Q. 4*. And these by the very *Jesuits* are confessed to differ specifically from one another *quoad modum*; while moreover they are acknowledged by the *Dominicans* to differ essentially *quoad substantiam*; see *Alvarez. de auxil. lib. 7. disp. 65*. So that I cannot but be amazed at a late

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Author that dare tell us; *that Evangelical Graces are the same for substance with Evangelical Vertues, and Evangelical Vertues the same with moral ones, Def. & Continuat. p. 305.* And I must needs say that he hath betrayed Ignorance or something worse, in reckoning the distinction of moral Vertue from Grace *among the tricks and frenzies of a new-fangled Divinity that was scarcely heard of fifty Years ago, Def. & Continuat. p. 307.* And whereas he challengeth that great Man who replied to his first Book, *to produce one ancient Author that makes any difference between the nature of moral Vertue and Evangelical Grace; Def. & Continuat p. 304.* I who know my self unworthy to be mentioned in one day either as to Reading or Learning with that Reverend Person, am able if need were, to produce him a hundred. It is not many Years ago, that the like question was debated with some warmth by persons of great learning among our selves: and though the controversie was not concerning a specifical difference, betwixt the *acquired habits* which are in unregenerate men, and the *infused habits* which are in believers; nor yet whether the *acts* proceeding

ceeding from *infused habits* differ essentially from those acts which proceed from *acquired habits*; the parties contending being herein at full agreement: but the alone quarrel was, whether this *Specifick Difference* was to be called a *Specifick Physical* difference, or a *Moral* only: yea the debate was not so much about the *Habits* of the one sort, and the *Habits* of the other, a *Specifick* difference even in *Kind* being as good as on all sides acknowledged; for as much as the roots and principles of the one, were confessed by both parties to be *Physically* different from the roots and principles of the other; but the contest was chiefly in reference to the *acts* which proceed from *Acquired Habits*, and are found in unregenerate men; whether the *Specifick* difference between them and the acts which proceed from *infused habits*, be only *Moral* or also *Physical*? Now though this was the whole and the alone ground of quarrel between the contending parties, yet we remember what keen resentments appeared in some learned men against a holy and worthy person, for his stating the difference betwixt the *Acts* of the one sort of *Habits*, and the acts of the

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See Dr. Kendal's
Sancti sancti digress.
against Mr. B. & Dur-
ham on the Revel.
from p. 125. to 145.

other sort, to be only
Gradual or a *Specific*
Moral difference. The
theam I am treating lay
me under no necessity of
declaring my self on either side in the
controversie, nor was that my design in
mentioning of it; all that I intended was
to intimate how novel the doctrine of the
universal coincidence of Moral Vertue and
Grace is; and what entertainment it was
likely to have met with, if it had been
started some Years sooner. Yet I care not
if I add, that where there are positive qua-
lifications concurring in the *act* of the or-
dinate, which are not in the *act* of the or-
ther: as when they proceed from different
Principles, are exerted with respect to
different *ends*, and influenced by different
motives; I should not scruple to call that
Specifick Physical difference, and should
hope to justify my self by Philosophy as
well as Divinity in doing so. There is only
one thing more that I intend here to sub-
join; namely, that whereas *Suarez* contends
that without grace there may be and are
some *Dispositions* to true habits of *Vertue*,
though he confesses at the same time that

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Perfect and Firm habits of Moral Vertue, Sine Gratia acquiri non possint, cannot be acquired without grace; lib. 1. de grat. cap. 7. n. 20. Which though much more modest than what is alledged by our late Author, yet *Iansenius* for that alone notion severely rebukes him. See his *Augustinus de stat. nat. laps. lib. 4. p. 238, 239.*

§ 6. The last *Term* to be explained, and whose signification, so far as it hath any concern in this discourse, we are to determine, is *Grace*. Now this being a word which we are peculiarly indebted to the Scripture for: It is but just and reasonable, yea it is necessary, that we should take the measure of our conceptions and notions about it from what the Word of God delivers to us concerning it. It is true *χρητις*, which in the *N. T.* we commonly render *Grace*, occurs in other Authors, but not in any of the principal senses that the Scripture instructs us of. There is not one of the Philosophers who gives us the least acquaintance with those notions of *Grace*, which the Gospel chiefly unfolds. As we have then confined our selves to the Philosophers in the declaring the meaning of *Vertue* and *Morality*, they being the first Authors and users of those terms; so we

judg it but equal, that both we and others should be limited to the Scripture in our conceptions about *Grace*.

Gratia, *Grace*, is a word of various acceptation: to discourse the several senses in which it is used, would be both tedious, and in a great part alien to the *Theam* in hand. I shall therefore only meddle with such *significations* of it, as are either properly applicable to, or have some affinity with the design I pursue. *Grace* then is taken either *actively*, or *passively*; the *first* is call'd *Gratia gratis dans*, *Giving Grace*: The *second*, *Gratia gratis data*, *Grace Given*. Now each of these doth also admit variety of significations. The *first*, or *Giving Grace*, doth eminently resolve it self into one of *three* acceptations. It is used, (1) to intimate the purpose, design and contrivance of Divine Goodness, Wisdom and Love, as the source and spring of our whole recovery, together with all the means and instruments of it: Or to declare the favour of God towards sinners, in recovering them from sin and wrath by Jesus Christ. *Being justified freely by his Grace through the Redemption that is in Jesus Christ*, Rom. 3. 24. *For if through the offence of one, many be dead: much more the Grace of God, and the gift by Grace, which is by one man Jesus Christ* hath

hath abounded unto many, Rom. 5. 15. And if by Grace, then it is no more by works; otherwise Grace is no more Grace, &c. Rom. 11. 6. Having predestinated us unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will: To the praise of the Glory of his Grace, &c. Ephes. 1. 5, 6. But we see Jesus who was made a little lower than the Angels, for the suffering of Death, Crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man, Heb. 2. 9. There are innumerable places where it is thus used. And from χάρις Grace in this sense, comes χαριτω, Gratiā aliquem dono, gratiā afficio, charum reddo, gratis acceptum facio: Graciously to accept, freely to receive into favour. To the praise of the Glory of his Grace, ἐν τῇ ἐχαριτωμένῃ ἡμῶν; wherein he hath made us accepted in the beloved; Ephe. 1. 6.

* χαριτω doth not, so far as I know, occur in any prophane Author:

Nor is it matter of any Wonder, they being wholly ignorant of the thing it denotes. From χάρις in this acceptation comes likewise χάρισμα, gra-

* Non tamen propterea Grecum non est; sed ἀναδοχίματος, Gracissimum, cum Sp. S. retentā prophanis sibi prestigi non sinat. Schmilsius.

truitously or frankly to give or forgive,
 παραποιεῖς ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχα-
 ρισατο ὑμῖν; *Forgiving one another even as*
God for Christ's sake hath forgiven you,
 Eph. 4. 32. χαρισάμενος ὑμῖν πάντα τὰ παρα-
 ποιήματα; *having (freely) forgiven you all*
trespasses, Col. 2. 13. χαρίζομαι τὸ ἔφραγμα,
remitto mulctam apud; Græcos Authores. And
 for as much as the Gospel is the Word of
 Gods Grace, Act. 14. 20, 24. unfolding,
 bringing into Light and displaying this
 Grace and favour of God to sinners by
 Jesus Christ. It is therefore frequently
 expressed by the term *Grace*; *Receive not*
the Grace of God in vain, 2 Cor. 6. 1. *Who-*
soever of you are justified by the Law, you are
fallen from Grace; (i. e. Renounce the Gos-
 pel, and the favour of God therein declar-
 ed) Gal. 5. 4. See also Tit. 2. 11. Jud. 4.
 2ly. It is applyed to express the effectual
 working of the Spirit of God, imprinting
 his Image on the Souls of men, and thereby
 elevating, moulding and disposing them to
 comply savingly with the Gospel. This the
 School-men call *Gratia operans*, and *Gratia*
præveniens, *Effectual and preventing Grace,*
 Gal. 1. 15. *When it pleased God, who separa-*
ted me from my Mothers Womb, and called
me by his Grace, to reveal his Son in me, &c.

1 Cor. 15. 10. *By the Grace of God I am what I am; and his Grace which was bestowed on me was not in vain, but I laboured more abundantly than they all, yet not I, but the Grace of God which was with me.* Hence the Holy Ghost is called the Spirit of Grace, Zeeh. 12. 10. Heb. 10. 29. Yea, *πνεῦμα*, the Spirit is once and again put for Grace: These be they who separate themselves, sensual, having not the Spirit, Jud. 19. see Luk. 1. 80. 3dly. It is made use of to declare the actual, energetical working of the Spirit, exciting, assisting, and enabling to every Gospel-performance; working both to *Will*, and to *Do*. This Austin styles *adjutorium quo*, in contradistinction from the former, which he calls *adjutorium sine quo non*, lib. de Correp. & Grat. cap. 12. And the School-men call it *Gratia co-operans*; *Gratia adjuvans*; *gratia* applicans & determinans ad agendum*: Grace determining the Will to act. And in Scripture-pharse it is called, *The Lords upholding us by his free Spirit*, Psal. 51.

12. *The holding us up*, Psal. 119. 117. *The enlarging our heart*, Psal. 119. 32. *The*

* Nulla in homine bona sunt quæ non facit homo; nulla vero facit homo quæ non Deus præstat ut faciat homo. Concil. Araus. can. 20.

Cassi sunt omnes motus si à gratiâ non adjuvantur, & nulli si non excitentur. Bern.

standing by and strengthening us, 2 Tim. 4. 17. *Bona & conversa voluntas adjuvatur, Sed perversa & convertenda plusquam adjuvatur. Spiritus aliter adjuvat inhabitans, aliter nondum inhabitans: inhabitans adjuvat fideles, nondum inhabitans adjuvat ut sint fideles.*

Secondly, Grace is taken passively for Grace given, and in this passive acceptation, it admits likewise variety of significations. (1.) It is put for favour and acceptance either with God or men. *The Angel said unto her, fear not Mary; for thou hast found χάρις παρά τῷ θεῷ, favour with God, Luk. 1. 30. The same with μεγαλειότητι highly favoured, v. 29. And Jesus increased in wisdom and Stature & χάριτι, and favour with God and man; Luk. 2: 52. Thou hast found Grace in my sight, says God to Moses, Exod. 33. 12. where the 70 render it by χάριν ἔχεις παρ' ἐμοῦ. So Acts 47. having favour with all the people, & ἔχοντες χάριν πρὸς πάντας τοὺς λαούς. Nor are other Authors strangers to this acceptation of χάρις, witness that passage of Herodien; ἀνδρείας & ἐυστοχίας παρά τοῖς δυνάστασις ἔχε τινα χάριν; by courage and skill in shooting he obtained favour with the people, lib. 1. Secondly, it is used to denote a quality impressed on the minds*

Tim. minds and souls of men, whereby they be-
 came habitually disposed for God. This
 is stiled by Divines *Gratia habitualis*, *habi-*
*tu*al Grace. It is true, *Habit* and *Habitual*
 are no Scripture-terms. "Εξ *Habit* occurs
 but once in the N. T. viz. *Heb. 5. 14.*
διὰ τὴν ἑξιν; and there it signifies *custome* or
 for long use. *Erasmus* renders it, *propter as-*
suetudinem. *Vulg. pro assuetudine*. *Bez.* *prop-*
ter habitum. Our old translation had it,
 by Reason of *Custome*: The New hath it,
 by Reason of *Use*. The word is peculiar to
 Philosophers, and with them it denotes a
 promptitude and facility of acting acquired
 and contracted by *Custome* or frequent re-
 petition of acts. *Διὰ τὴν διὰ χρόνον πλὴθος*
συμπερυστικῆς; a disposition through length
 of time connatural, *Ammon.* *Quintilian*
 translates *ἑξ*, *firma quædam facilitas*, a cer-
 tain stable facility. *Instit. Orat. l. 10. cap. 1.*
 From Philosophy the Term is transferred
 to Divinity, and as applied to Grace is
 put to declare the Image of God communi-
 cated to & imprinted on the soul, by which
 it is elevated, adapted and brought into a
 disposedness of living to and acting for
 Him. Now this Habitual Grace is two-
 fold; *Gratia sani hominis*, and *Gratia ægroti*,
 the Grace of *innocency* and the Grace of
Recovery.

Recovery. The first is stiled by *Austin* *natura sanitas, anime sanitas, adjutorium roboris naturalis*; The Health of the soul, the concreated aid communicated at first to and with our Nature: the Second he call *Gratia medicinalis, medicinale salvatorum auxilium*; Medicinal Grace, the Souls cure. These two differ no less than health and Physick do. This acception of Grace frequent in the Scripture, Joh. 1. 14. *The Word was made flesh, and dwelt among us full of Grace and truth, ibid. v. 16. Of his fulness have all we received and Grace for Grace, Eph. 4. 7. Unto every one of us is given Grace, according to the measure of the gift of Christ &c.* This is the *ἡ θεοῦ φύσις* The Divine Nature whercof we are made partakers; 2 Pet. 1. 4. The *ἑκείνου τῆς οὐσίας* the Image of his Son to which we are predestinated to be conformed, Rom. 8. 29. The *ἑκείνου τῆς κτιστικῆς*; the Image of him that created us, Col. 3. 10.

Thirdly; It is used *Passively* to intimate those actual supplies of ability and strength which from time to time are ministred unto us. This *Austin* calls *adjutorium actionis*, in contradistinction from the former which he calls *adjutorium possibilitatis*. This is the import of it, 2. Cor. 12. 9.

And

And he said unto me, my Grace is sufficient for thee, for my strength is made perfect in weakness. And, Heb. 4. 16. Let us therefore come boldly unto the throne of Grace, that we may obtain mercy and find Grace to help in time of need. Through this it is that we are not at any time tempted beyond what we are enabled to encounter and undergo, 1 Cor. 10. 13. And according to the proportion of assistance afforded us in this kind, we are more or less vigorous in duty, victorious over temptations, enlarged in our communion with God.

Fourthly, it is made use of to express those acts and operations of ours, which proceed both from habitual and actual Grace. Col. 4. 6. Let your Speech be always *ἐν χάριτι*, with Grace; i. e. Gracious, pious, such as may appear to be from Grace. Col. 3. 16. Singing *ἐν χάριτι*, with Grace in your heart: i. e. after the manner of pious persons. Eph. 4. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, *ὡς ἡ χάρις*, that it may Minister Grace unto the Hearers; i. e. some spiritual advantage. And I suppose the Apostle in his using *χάρις* for Contribution, intended not only to declare the freeness of the donation, but

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but to intimate the *Principle* whence the relieving of others should flow; 1 Cor. which
 3. *Whomsoever yee shall approve by your letters, them will I send to bring your Liberality to Jerusalem.* 2 Cor. Alle
 6, 7. *We desire Titus that as he had begun so he would also finish in you the same Grace also.* Therefore as ye are bound in every thing, in faith, in utterance and knowledge, and in all diligence, and perfect your love to us; see that ye abound in this Grace also. Nor is it a peculiar exception of any import, that *charis* occurs in other Authors expressive only of benevolence, without relation to a vital renewal of the principle, whence in order to an acceptance with God, it ought to proceed: as in that of Aristotle ἐστὶ ἡ χάρις καὶ τὸ ὁ ἕχων ἀγαθὸν καὶ ἐπιχειρεῖν πρὸς διουσίαν; *That is charity, when he that hath, relievetb him that wants,* Rhetoric lib. 2. cap. 9. For alas! How should they look farther than the Substance of the action, who as they did not thoroughly understand the corruption of Nature, so they knew nothing aright of the renovation of it. But their use of a word or phrase is no ground for the circumscribing and confining the Holy Ghost in the application of them.

These

These are all the acceptations of Grace,
 which have any affinity to the present
 Subject. I know not whether all this will
 be called *Gawdy Metaphors, childish*
Cor. Allegories, Spiritual Divinity, a prating of
begsbrasles, empty schemes of Speech: But
 Besides that all these acceptations and dis-
 tinctions have been received by Fathers,
 and Schoolmen, and Divines of all ages and
 persuasions; we have found them also
 warranted by the Holy text: so that to im-
 it speech any one of them, is not only to ar-
 raighn Divines of all sorts, but to remon-
 strate to the Scripture it self. The Terms
 then being thus open'd and explain'd: The
 Question to be debated is, Whether *Mo-*
tharal Vertue be all one with *Grace*? Whether
Morality and Holiness be Universally the
 same thing? Or, whether the whole of
 that Obedience which we owe to God, be
 nothing else but the practice of Moral Du-
 ties? Now the negative is that whereof we
 undertake the defence and justification in
 the following Chapters.

CHAP. II.

Several things premised in order to decision and the determination of the question. 1. All Moral actions receive the denomination of Good or Bad, from their conformity or difformity to some Rule. 2. The alone Rule of Morality is Law. 3. Man originally created under the Sanction of the Law. 4. The nature of that Law, with the manner of its promulgation. 5. Man endued at first with strength and ability, for the observance of all the Precepts of it. 6. Supposing an observation of all the duties mankind was obliged to by the said Law, he could have lay'd no claim to immortality and life without a superadded stipulation from God. 7. The Law of Creation being ratified into a Covenant, God took care therein to secure his own Glory what event should be the event on mans part. 8. Man through the fall forfeiting all title to Life abode nevertheless under the obligation of the Law of his Creation. 9. Every Law of Nature is of an unchangeable obligation. 10. A twofold mischief with reference to that Law, arrested mankind through the fall. 11. Some knowledg of moral Duties

and an ability to perform the substance of them, still retained. 12. The introduction of a remedial Law, with the relations and duties which thence emerge. 13. The subordination which the Law of Creation is put in to the Law of Grace. 14. Our ineptitude to the Duties required in the remedial Law, and the Nature of it. 15. Grace communicated to us, to relieve us against this impotency. 16. where ever it is wrought, it is not onely attended with, but it is the principle of all moral Vertue. 17. Through the renovation, and assistance of Divine Grace, such an observation of the commands of God is possible, as according to the Law of Faith, doth entitle us to eternal Life.

§. I. **H**AVING in the former Chapter sufficiently explained the terms, belonging to the question under consideration; we now proceed to make a neerer approach to the matter it self. And that what is afterwards to be offered may be the more clearly apprehended; and the lines, measures, &c principles of Vertue and Grace the more duly stated: I shall in this Chapter propose and endeavour to establish several conclusions; which, as they are of considerable import in themselves,

so

so of no less influence, to the enlightning of what we have undertaken.

First then; All moral actions become Good or Bad from their agreeableness or disagreeableness to some Rule, which is as their measure and standard, to which being commensurate they appear either equal or unequal. As in material and sensible things we judg of the straightness & crookedness, by their agreement or disagreement to a material rule, which is the measure of their Rectitude and Obliquity: so in things Moral, we judg whether a thing or action be Good or Evil, by their agreement or disagreement to some moral Rule. For an Action then to be good or bad, it imports two things; the entity of the Action, & the Rule to which it is commensurate. They greatly mislead

As Compton doth;
*de bonitate & malitia
humanorum actuum,
Disp. 89. Sect. 1.
N. 4.*

take who state the morality of an action, formally to consist in its being spontaneous, voluntary and free; for though no action can be *Moral* that is not *free*; yet its morality doth not lie formally in its freedom. Hence those very Philosophers who made Vertue and Vice to be things only Arbitrary, founded alone in the imaginations of men, did nevertheless act

knowledge

knowledge man to be a free agent, and that liberty is inseparable from every *Humane* action. Freedom *intrinsically* belongs to every action, as it is an human action; whereas morality is but partly *intrinsical*, namely as it imports and includes the entity of the action; and partly *extrinsical*, viz. as it denotes the measure by which it is regulated.

§ 2. The second thing we premise is, That the immediate and formal Rule of Moral good or evil, is Law, or the constitution of the Rector as to what shall be due. I grant that the fundamental measure of Actions unchangeably Good or Evil, is to be the Divine Nature; and of things and actions indifferent and variable, the Divine Will: But the formal and immediate Rule of both is Law. No action is otherwise Good or Bad, than as it is either enjoyed or forbidden. It is impossible to conceive any action or omission to be a duty, abstracting from obligation; and it is as impossible to conceive obligation, secluding Law. This is abundantly confirmed by that of the Apostle *John*, 1 Epist. chap. 3. ver. 4. *ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*; Sin is the transgression of the Law: An illegality or deviation from law. To which accords that of *Paul*,
E Rom.

Rom. 4 15. *ubi non est Lex non est transgressio*
Where no Law is, there is no transgression.

It is a great mistake (which yet I find too many guilty of) to make either the object

*In hoc hallucinantur
 Jesuitæ fore omnes.
 vid. Dasp. disp. 37.
 Cempt. disp. 84. Sect.
 2. de act. Ham.*

or circumstance of an action, the rule of its Morality; or to constitute them the measure whereby we judge an action good or evil. An action is not otherwise Good or Evil with respect to its circumstances, than as cloathed with them it is either prohibited or enjoined. It is true the circumstances of an action, conduce and contribute towards the discerning and defining when it is forbidden & when commanded; when allowed and when disallowed. But still, the Law, permitting and enjoining the action in such cases and circumstances; disapproving and prohibiting it in other; is the proper and immediate Rule of its morality.

§ 3. *The Third premise is this; that man being created a rational creature, was under the Sanction of a law.* It is a contradiction for man to be such a creature as he is, and not to be obliged to love, fear and obey God. All creatures according to their respective and several natures, are

necessarily subject to him that made them.
 It is impossible that whatever owes its en-
 tire being to God, should not also be in
 suitable subjection to him. Man then
 being a Rational creature, must owe God
 a rational subjection; and on supposition,
 that his being is of such a *Species* and kind,
 it necessarily follow's from the constitu-
 tion of his nature, and his *Habitude* to
 God as his Maker; that he should be ac-
 cordingly bound to love, reverence and
 serve him that made him so, this being
 our only Reasonable subjection. But for-
 asmuch as not only *Pyrrho*, *Epicurus*, &c.
 of old; but *Hobbs* and some other wild;
 Atheistically disposed persons of late, have
 managed an opposition to all natural Laws:
 contending that all things are in them-
 selves indifferent; that Moral Good and
 Evil, result only from mens voluntary re-
 straining and limiting of themselves; and
 how that antecedently to the constitutions,
 appointments and custom's of Societies,
 there is neither Vertue nor Vice, Turpi-
 tude nor Honesty, justice nor injustice:
 That there are no laws of Right and
 Wrong previous to the laws of the Com-
 monwealth, but that all men are at liberty
 to do as they please. I say matters standing

thus, I shall discourse this head a little more amply.

That there have been some, who either through a supine negligence in not exercising their faculties; or, through having defiled and darkned their Reasons by converse with sin, have lost the sence and distinction of Good and evil; as well the memoir's of ancient times, as the sad experience of our own, do evidently declare *Diogenes Laertius*, in the life of *Pyrrho* testifies, that he denyed any thing to be just or unjust *οὐκ ὄν, by nature*. But that all things were so only, *νόμος καὶ ἔθος, by positive law and Custom*.

Nec Natura potest justo secernere in quantum;

There is no difference betwixt what we call good, and what, evil, by nature.

Καὶ γὰρ τὸν ἄλλον ἂν θεοῖσι νόμον
 ὅτι διαίρων, ἔδῃ ἢ πάντα καλόν,
 ὅς' αἰσχρὸν ἄλλὰ ταῦτ' ἐποίησι λαῶν
 ὁ καιρὸς αἰσχρὰ καὶ διαλλάξας καλὰ.

Forasmuch as there are different laws in different places, it thence follows that the

is nothing in it self, honest or dishonest: but that according to occasion, the same thing, may be sometimes the one, and sometimes the other. In *Fragmentis Pythagoreorum*, inter opuscula edita a D. Theoph. Gale. Seneca (as well as others) chargeth the same upon Epicurus, and saith that therein he will dissent from him; *Ubi dicit nihil esse iustum naturâ*; where Epicurus affirmeth, that by nature or natural law there is nothing just and honest. And this indeed necessarily follows from Epicurus his discharging God from the Government of the World. For if there be no Government, there is no law; and if no law there is neither moral Good nor Evil: As Good and Evil are relatives to law; so is law the relative of Government: and all these stand and fall together. With those already produced doth Mr. Hobbs fully agree; *Ubi nulla Respublica, nihil iniustum*; where there is no Common-wealth, there is nothing unjust, Leviath. p. 72. *Nihil absolutè bonum est aut malum, neque est regula ulla communis boni aut mali, à naturâ objectorum petenda; verum à personâ ubi Respublica non est, vel in republicâ à Magistratu*: There is nothing good or evil in it self, nor any common law constituting what

is naturally just and unjust: but all things are to be measured by what every man judgeth fit where there is no civil Government and by the laws of Society, where there is one: *Leviath. cap. 6. p. 64. Ante imperium justum & injustum non extitere, ut quorum Natura ad mandatum est relativa, actioque omnis suâ naturâ est adiaphora*; Before we entered into a state of civil Government there was not any thing just or unjust; forasmuch as just & unjust are the relatives of human Laws; every action being in it self indifferent: *de civ. cap. 12.* Thence he defines sin to be *quod quis fecerit, omiserit, dixerit vel voluerit contra rationem civitatis, i. e. contra leges civiles*; what-ever man saith, or doth against the Laws of the Society, of which he is a member; *lib. 2. de homine, cap. 14. Sect. 17. Rationis dictamina ex usu hominum leges vocantur, improprie vero; cum solum Theoremata & conclusiones sunt, de eo quod ad propriam conservationem & tutelam aliquid confert, &c.* The dictates of Reason concerning vice and vertue, men use to call by the name of Laws but improperly; For they are but conclusions or deductions concerning what conduceth to the conservation and defence of themselves: Whereas law properly is the word of some

man who by right hath command over others: *Leviath. cap. 15.* Now this hypothesis, as false, absurd and thwart to all the first principles of Reason, as it is, being become the darling of too many in those unhappy times, and those contrary-minded laughed at as easy and credulous persons: We shall first unfold and state the principles upon which our conclusion bears, which will be so many demonstrations of it *a priori*, and then we will subjoyn some further collateral proofs of it, as so many evidences *a posteriori*; by which we hope not only to vindicate our selves from the imputation of easiness of belief, and credulity that we are charged with; but withal to declare that we are of another humour than those men we have to do with, who embrace any notion how precarious soever, if it do but serve a design.

The Principles then upon which, as so many Pillars, we build our assertion of a natural Law, may be reduced to four. The first is this: *There are some things in themselves dissonant and incongruous to the Divine Nature, and that dependence we have on God.* The perfections of God are not arbitrary adjuncts, to be put off and on at pleasure: what-ever he is in himself,

He is by the necessity of his Nature, and by consequence he cannot approve or disapprove otherwise than as may be consonant and agreeable to the Attributes of Wisdom and Sanctity, which are fundamental Laws of his Being. The Holiness of God is that essential perfection of his Being whereby he cannot but act suitably to the Dignity of his own Rational Nature. To imagine one thing as congruous to him as an other, is at once to blaspheme him and to establish contradictions. The Philosopher well stiles him, *νόμος αἰσίδος*; an eternal Law inclining on every hand to what is just and equal, *Arist. ethic. mundo. cap. 16.* There are many things of the goodness and badness of which, depend not so much on Gods Will as his Nature. There is that congruity in some things to the Being of God, and that in congruity in others, that he cannot allow the one and disallow the other, without ceasing to be what he is. That some things are loathsome to him, is not from the determinations of his Will, but from the Sanctity of his Essence. *Thou art of purer Eyes, than to behold iniquity, and canst not look on evil* saith the Prophet, *Heb. 1. 13.* Indeed nothing properly good, is so

by positive Sanction and Precept, but is the result of Gods own being and the habitude we stand in to him, from which we can no more swerve than destroy himself, or render rational Creatures unreasonable. And if at any time we acknowledge the Divine Will the measure of what is Good and Evil, we do not understand it with respect to its Sovereignty and Arbitrariness, but with respect to its Sanctity and Holiness: what-ever he wills is Good not because his Will is Arbitrary and Unlimited; but because he can will nothing unbecoming his Purity. The *Manichees* themselves understood Sin to be to thwart to the Nature of a God that is *Good*, that they fram'd a supreme *Evil*, to salve the introduction of it. And to suppose all things to be alike equal to the Divine Being is to blaspheme and prevaricate in a degree beyond what they did. *The second is this, God creating Man a rational Creature, endow'd him with Faculties and Powers capable of knowing what was congruous to the Nature of God and his dependance on him, and what was not.* We do not say that we are brought forth with actual congenite notions of Good and Evil; with labels

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labels of Vertues and Vices append
 to our minds. This were to establish the
Platonick preexistence, and that all knowl-
 edge is by *Reminiscency*. But our mind
 ning is, that we are furnished with sensu-
 Faculties, which if we exert and exercise
 in comparing such acts and their objects
 it is impossible but that we should perceive
 some Acts to be congruous, and others to
 be incongruous: Namely, that it is equal
 that we should love God, and unequal
 that we should hate him. Now that our
 minds can compare Acts and their ob-
 jects together, and discern whether they
 are equal or unequal, is evident from the
 daily operations of our faculties: Nor
 doth this depend totally upon the mor-
 but upon the essential rectitude of them
 which no man can call into question
 without razing the foundations of *Ma-*
thematicks as well as of *Ethicks*; and may
 as well say, that the Determinations which
 men make upon the plainest Demonstra-
 tions of *Geometry*, depend not upon the
 certainty of the rational faculty; as to
 say, that their determinations about *Good*
and Evil do not do so: For the one is
 as connate to the judgment of Reason as
 the other do. There is that proportion
 betwixt

penda betwixt some acts and their objects, and
 lish that disproportion betwixt others: That
 l know when ever we are led to particular con-
 siderations of them, and to pronounce
 our sentiments concerning them; we can-
 exercise not without a manifest repugnance to our
 object natural Powers judg otherwise of them,
 perceive or have other conceptions about them,
 others but that the one sort of Acts (whether
 is eq of Mind, or Tongue, or Hand) are un-
 ineq equal, and the other equal. These are
 hat c what the Philosophers called *κοινὰ ἔννοιαι*,
 ihr o common Notions, *προλέξεις*, anticipations,
 er th or previous Images of the moral Beauty
 om t and congruity, or deformity and incon-
 Ngruity of things in the Soul. The
 mor *τὰ πρῶτα τῆς φύσεως*, the rudimental Princi-
 ther ples of the Rational Nature. There are
 uestic as well indubitable *maximes* of Reason,
 f M relating to *Moral Practice*, as there are
 d m relating to *Science*: and these not only stand
 whic approved by the universal assent of man-
 onstr kind, but they demonstrate themselves
 on th by their agreeableness to the Rational Fa-
 as t culty. It is not more certain, that one
 t Go and the same thing cannot at once be and
 ne l not be; That if equals be subtracted from
 son a equals, what remains will be equal, &c.
 rtior Than that of whomsoever we hold our Be-
 etwis ings,

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ings, Him we ought to love and ob-
 That God being Veracious, is to be be-
 ved; That we are to do by others as
 would be done by our selves, &c. And
 deny these is in effect to deny Man to
 Rational: for as much as the faculty
 call Reason exists in us necessarily w
 these Opinions. Now these Determ
 nations, being the natural Issues of o
 Souls in their rational exercise, in co
 paring Acts with their objects, come to
 called *ingraft-Notions* and *universal C*
*ra*cters wrought into the essential Co
 position of our Nature. And besid
 what we have already said, to demonstre
 that some things being compared w
 the Holy Nature of God, and the rel
 tion that we stand in to him, are intri
 secally Good, and other things intrin
 cally Evil: It is inconsistent with the pe
 fections of the Divine Being, particu
 larly with his Sanctity, Veracity and
 Goodness, to prepossess us with such con
 ceptions of things, as are not to b
 found in the Nature of the things them
 selves. In a word the *Effluvia* of the ran
 kest and worst-scented Body, do not strike
 more harshly upon the *olfactory-Organ*
 nor carry a greater incongruity to the
 Nerves

Nerves of that Sensatory; than what we call moral Evil, doth to the intellectual faculty. *Ἐστὶ γὰρ ὃ πάντες δύνανται τὶ πάντες, εἶναι καὶ δίκαιον, καὶ ἀδίκον, καὶ μετεμείβουσα πρὸς ἀλλήλους ἢ, καὶ ἐκ συστάσεως;* *There are some things which all men think, or wherein all Men agree, and that is common Right or Injustice by Nature; although Men be not combined into Societies, nor under any Covenants one to an other, Arist. Rhet. lib. I. c. 14.* Paul tells us that there are some things which are *καλὰ ἐνώπιον πάντων ἀνθρώπων,* *just and honest in all Mens esteem;* Rom. 12. 17.

The Third is this; There being some things so differenced in themselves with respect to the nature of God, and our dependance on Him (as hath been said;) and man being created capable of knowing what is so: *It is impossible that God should allow us to pursue what is contrary to his nature, and the Relation we stand in to him; or to neglect what is agreeable to it, and the dependance we have on him.* God having made man with faculties, necessarily judging so and so; He is in truth the Author of those judgments, by having created the faculties, which necessarily make them; Now what-ever judgment God makes a man

man with, must needs be a Law from God given to man, nor can he ever depart from it, without gainsaying, and so offending Him that was the Author of it. Whatever judgment God makes a man with, concerning either himself, or other things; it is Gods judgment: and whatsoever is his judgment, is a law to man, nor can he neglect or oppose it without sin; being in his existence made with a necessary subjection to God. Such and such dictates being the natural operations of our minds, the Being an essential Constitution of which, in right reasoning we owe to God; we cannot but esteem them the voice of God within us and consequently his law to us: saith Sr. Ch. Wolfeley of Scripture belief, p. 32, 33. And accordingly these dictates of right Reason, with the Superadded act of conscience, are stiled by the Apostle, *the Law written in the heart*.
 Ὅταν γὰρ ἔσῃ τὰ μὴ νόμον ἔχοντα, φύσει τὰ τῷ νόμῳ ποιῇ, ἔσται νόμος μὴ ἔχοντες, ἑαυτοῖς οἰσι νόμος; Ὅστινες ἐν δυνάμει τὸ ἔργον τοῦ νόμου γράπτει ἐν ταῖς καρδίαις αὐτῶν; *For when the Gentiles which have not the Law, (viz. in writing as the Jews had) do by Nature (natural light or the dictates of right Reason) the things contained in the Law (those things which the Moral Law of Moses enjoined) these ha-*
ving

in Going not a Law, (a written Law, or a Law
t from made known to them by Revelation) are a
nding Law to themselves: (have the Law of na-
ture congenite with them) Which shew the
Work of the Law (that which the Law in-
it struēts about, and obligeth to) Written in
judg their Hearts: Rom. 2. 14, 15. τὸ γὰρ
ἐγγλε ἀνθρώποις γὰρ ὁ θεός, ταῦτα βίβλη· καὶ ὁ νόμος οὐκ ἐστίν· οὕτως νομοθετοῖ;
exi Rational Beings do in the light and through
on the conduct of Reason, chuse and pursue
e ne those very things, which the law of God
r am (the Divine Law) enjoyns: saith Hierocles
rea in vers. 29. Pythag. Sponte sua sine lege
teen fidem, rectumque colebant; as the Poet
onse saith. Hierocles in vers. 63. & 64 Py-
ey a thag. assigns this as the cause, why men
cor do not e scape the entanglements of lust
wid and passion; Διὰ τὸ μὴ ὀρθῶς ταῖς κοιναῖς ἐνομασίαις
ilec χρῆσθαι ἃς προσέφουθεν ὁ δημιουργὸς τῷ λογικῷ γένει
art. πρὸς ἐπίγνωσιν αὐτῶν; because they attend not
νόμ to those common notions of Good and Evil,
Ditt which the Creator hath ingrafted in rational
καρ Beings for their conduct and Government. It
ich is of this Law that Austin speaks lib. 2.
the confess. cap. 4. Lex Scripta in cordibus ho-
the minum, quam ne ipsa delet iniquitas; A
on- Law written in our hearts, which sin it self
he cannot expunge. The Fourth and last is
his this; that God for the securing the honour of

his own wisdom and sanctity, the maintaining his rectorship, and the preserving the dependance of his creature upon him annexed to this natural Law, in case of failure a penalty. The constituting of the necessity of punishment, on supposition of transgression, doth so necessarily belong to Laws, that without it they are but ludicrous things. *Tacite permittitur, quod silentio prohibetur*; what is forbidden without a Sanction, is silently and implicitly allowed; *Tertul.* Where there is no penalty denounced against disobedience, Government is but an empty notion. The fear of punishment is the great medium of Moral Government: coercion and force would overthrow obedience, and leave neither room for Vertue nor Vice in the world. The means of swaying us, must be accommodated to the nature of our Beings; no rational Creatures to be otherwise influenced than by fear and hope. The Ruler governs at the courtesie of his Subjects, who permits them to rebel with impunity. Not only the Poets placed *Jupiter* in the throne with *Jupiter* for the punishment of disobedience: but the Moralist makes *Justice* to wait on God, to avenge him on those that Transgress his Law;

μαρτυροῦντες τὴν δίκην τῶν ἀπολιπομένων τῇ θείᾳ τιμωρῇ;
Plutarch. As every law then must have
 him a penalty annexed to it, so had this of which
 we are treating: Συμμαρτυροῦντες αὐτῇ συνειδήσεως
 μεταξὺ ἀλλήλων ἢ λογισμῶν κατηγορούντων, ἢ καὶ
 ἀπολογούντων: *Their conscience also bearing*
witness, and their thoughts in the mean
while accusing or else excusing one another;
 saith the Apostle, *Rom. 2. 15.* of those
 who were under no other law than the law
 of Nature. Conscience is properly nothing
 else; but the soul reflecting on it self and
 actions, and judging of both according to
 Law: Now where there is no Law there
 can be no guilt, and where there is no
 possibility of guilt, there can be no Con-
 science. If there be no Law constituting
 the distinction of good and evil in mens
 actions; Men can neither do well nor ill;
 and by consequence can have no inward
 solace in the sense of one course of life, nor
 regret on the score of an other. Where
 all things are indifferent, there can be nei-
 ther joy nor grief through reflection on
 what a man doth. All the actings of Con-
 science relate to a Law under the Sanction
 of which we are, and suppose a judge who
 will accordingly proceed with us. Where
 there is sense of guilt and a fear of wrath,

it is impossible to preclude Law, the Law being the Correlate of the other. Now that there is in every man a Conscience, ingraft apprehensions of hope and fear, need no other proof of it, than to appeal to every mans experience.

*Conscia mens ut cuique sua est, ita
cipit intra
Pectora pro facto spemque metumque*

The Apostle tells us that even they who had no revealed Law, and were naturally filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; were full of envy, murder, debate, detraction, malignity, &c. *το δίκαιον το δὲ δίκαιον*
ὅτι οἱ τὰ τοιαῦτα πεποιθότες ἦσαν
Yet they knew the judgment of God (in which God hath constituted and denounced) that they who commit such things are worthy of death; Rom. I. 29, 30, 31;

— *Prima est hac ultio quæ
Judice nemo nocens absolvitur, impenitentem
quamvis
Gratia fallacis Prætoris vicerit urnam.*

It is in reference to this Law, that
this

the things either not determined by humane
 Laws, or not cognizable by them, men
 hide themselves in the closets of their own
 hearts. The actings of Conscience with
 respect to Law, and our being judged by
 it, and that there is such a faculty in us,
 is possessed with the sense of the distinc-
 tion of good and evil, and accordingly af-
 fected in way of fear or hope, suitably to
 the course that is steered, and that these
 inward apprehensions are neither acciden-
 tal frights, nor delusions cunningly im-
 posed upon Mankind, may be further con-
 firmed by a brief consideration of these
 three things: (1) The perplexity that haunt's
 the soul on the commission of secret sins,
 which as others do not know so they can-
 not punish. Now even in reference to these
 doth the sinner :

*Nocte dieque suum gestare in pectore
 testem.*

————— *Day and Night oppress,
 Carry about his Witness in his Breast.*

(2) the lashes and scourges the sinner
 feel's for such things as the world is so far
 from punishing, that it doth rather reward
 them. The crimes committed with the ap-
 plause

plause and gratulation of the world, do
escape the censure and condemnation
conscience.

— *Qui stimulos adhibet, torrens
flagellis.*

(3.) That those who through Power
and Greatness, have been above all
punishment of others, have yet found
tormentor in their own Breasts. I
alleadg no other Witness, than *Tiberius*
his confession in an Epistle to the Senate
*Dij me Deaque omnes pejus perdant, quam
quotidiè me perire sentio: Let all
Gods and Goddesses torment me worse, than
I every day feel my self Tormented;*
etern. in his life: and likewise *Tacitus* *Skil-*
nal. lib. 6. cap. 6. Who takes occasion
thence to add, that if the Hearts of Con-
querors Lay in view, we should see how
they are Flayed and Torn with lashes and
scourges: *si recludantur Tyrannorum membra,
res, posse aspici laniatus & ictus.*

— *Tormenta que sera Gehenna
Anticipat, patiturque suos mens con-*
manes.

and Grace.

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(4.) That when Men are going out of the World, and the reach of punishment here; That then the fear of punishment most revives in them. The approach of Death which sets out of danger from men, fills with the greatest trembling with respect to punishment from God. Upon this account among others is Death called the King of Terrours; Job 18. 4.

Ἰσχυρὸν τὸν φοβερὸν φοβερὸν τὸν, of all Dreadfuls the most Dreadful, as Aristotle styles it. *Hinc metus in vita panarum pro male- est insignibus insignis.* (factis

(5.) That those who with all their Skill, endeavour to disband their fears, cannot get rid of them. Hence that of Cotta in Cicero concerning Epicurus; *nec quenquam vidi, qui magis ea quæ timebunda esse negaret timeret; mortem dico & Deos*: I never knew one (saith he) that stood more in fear of those things, which he reckoned to minister no ground for it, namely Death and God, then he did; de nat. Deor. lib. 1. And these are the foundations upon which the existence of a natural Law bears: and from which so far as the brevity we are obliged to stu-

dy would admit, we have endeavour'd to demonstrate it.

I shall now add some further considerations, for the Existence of a Law of Nature, as so many Arguments there *posteriori*; by which I hope to make further appear that the contrary hypothesis is both absurd and mischievous. The first shall be the universal consent of Man-kind in this matter. Where there at any time been a Nation or People that did not acknowledg a distinction of Good and Evil? They might and often prevaricate in the defining what was Good and what was Bad; but they are Universally agreed in this, that all things were not naturally alike. Of this see *Plato de legib. Cicero de legib. & de officiis; & Arist. Rhet. lib. I. cap. 14.* I omit others. We meet with no Nation so barbarous, but we find acknowledged Principles, as well as excellent instances of Morality amongst them. Now *de quo omnium Natura consentit verum esse necesse est*; Wherein all men agree that cannot be otherwise than truth. saith Cicero. Τα κοινὰ πάντων ἀνθρώπων every Man holds to be so is so: said old Hebraei, Nor is it sufficient to reply that

men have not at any time been nor yet
 ire of this mind. For athing is not the less
 true because some either through sottish-
 ness, wilfulness or depravedness of Mind
 oppose it. There have been some who
 have contradicted the first Principles of
 Science, affirming *that one and the same*
thing may at the same time be, and may not
be; as well as there have been others
 who have opposed the first *Theorems* of
 Moral Doctrine. Nor is it improbable,
 but that some people talk so out of crof-
 ness, as loving to run Counter to the
 common sence of Mankind. And for o-
 thers, I question not but they are sunk
 into this bruitishness, either from supine-
 ness and sloth in not exercising their facul-
 ties to consider the habitude of things,
 and to compare Acts with their objects;
 or else through too great familiarity with
 Sin, which hath tintured their Souls with
 false Colours, and filled their Mindes
 with prejudices and undue apprehensions.

Δὲ δὲ σκοπεῖν ἐν τοῖς κατὰ φύσιν ἔχει· μάλλον τὸ
 εὖσι, ἢ μὴ ἐν τοῖς διεστραμένοις: Now we are
 to judg of what is natural from those who
 live according to the dictates of Reason;
 and not from those whose Minds are deprav-
 ed by Lust and Passion: saith Aristotle

lib. 1. Polit. That is the Law of Nature
 τὸ παρὰ τῆς πλείους καὶ ἀδυσχερῆς καὶ μετὰ νόμον
 ἔχουσιν; Which prevails among Men govern-
 ed by Reason, not that which prevails
 amongst persons debauched. Mich. Ephraim
 ad Nicomachia. For as Andronicus infor-
 meth us; Παρὰ δὲ ταῖς τοῖς τε οὐδὲ καὶ ἔχον
 ἔχουσιν, ἐστὶ δίκαιον ἀκρίβητος, ὁ φασὶν λέγειν; her
 τοῖς νοῦσι τὰς θείας καὶ διαγραμμῶς ὑποκινῶ δίκαιον
 ἔδωκεν διαφέρει: οὐδὲ γὰρ ὁ λέγων τὸ μέλι γλυκὺ
 ἔδωκεν, διότι τῶν νοῦν ὑποκινῶ δεικνύει: The Law
 of Nature is unchangeable among such
 are of a sound and healthful Mind, as
 doth it make any thing to the contrary
 that men of Distempered and depraved mo-
 derstandings think otherwise; for he do-
 not mistake who call's Honey sweet, though
 sick and diseased Persons be not of
 judgment. The Second is this; that
 there be no Law of Nature constitu-
 ting what is Good and what is Evil, an-
 tecedently to Pacts and Agreements
 amongst Men, then all humane Laws sig-
 nifie in Effect just nothing. For if there
 be no antecedent obligation binding to
 obey the just Laws and constitutions of
 the Commonwealth, then may they
 at any time be broken without Sin: and
 Rebellion will be as lawful as obedience,

Natur
royal, that he hopes to mend his con-
gov
office to plead Promises, Pacts and Co-
Eph
enants to the contrary. For if it be not
us info
it self a duty to keep ones Word, and
to perform what a man hath promised,
then are promises but Waths to be bro-
ken at pleasure, and serve for nothing
out to impole on the easiness of good-
the L
natured men. According to this Hypo-
such the
thesis we are discoursing against, no Man
d, is bound to be honest if he can once
contr
hope to promote his interest by being
ved m
otherwise: and we may be either True or
he do
False, Just or Unjust as we find it most
thoug
for our turns. All *Humane* Laws, suppose
of h
the Law of *Nature*; And seeing Reve-
that
lation extends not to every place, where
institu
Humane Laws are in force, that Civil
il, an
Laws do at all oblige, must be resolved
nts a
into Natural Law. Obligation of Con-
s sig
science with respect to the Laws of Men,
there
is a conclusion deduced from two Pre-
ing to
mises; whereof *the First* is, the Law of
ns of
Nature enjoyning Subjection and Obedi-
they
ence to Magistrates in whatsoever they
and
justly command; *The Second* is, the Law
nce, of Man under the Character of Just;
not
from

from both of which results the obligation of Conscience to such a Law. In a word, if there be no Natural Law, then whoever hath either Wit enough to evade Humane Laws, or Power and Strength enough to despise them, is innocent; and do men deserve punishment for being wicked; only it is their unhappiness that they are weak, and cannot protect themselves in their Villanies. *The Third* this, supposing all things originally in themselves indifferent, as there can be no sin in disobeying the justest Law of the Common-Wealth, so no man can offend by despising and transgressing the Laws of God. Yea, precluding Natural Law, it is not possible for God to lay an obligation upon us by any positive Law, and that upon two accounts: (*First*) in that after the clearest Revelation and promulgation of it, I am still at liberty to believe whether it be a law from God or not. Unless it be in it self good and a duty to believe God, (because of his *Veracity*) whensoever he declares himself; it will be still a matter of courtesy to believe it to be a Law from God notwithstanding that it comes accompanied with all the evidences and motives of credibility, that a Divine declaration

tion is capable of being attended with. (Secondly) because supposing we should be so courteous, as to believe God to be the Author of such and such Laws, & that it is with all his will & command, that upon our Allegiance to our maker and the greatest penalty that angry God can inflict, *or finite* creatures undergo, that we be found in the practice and pursuit of such and such things: I say, supposing all this, it still remains a matter of liberty and indifferency whether we will obey him or not. For if there be not any thing that is Good in it self, nor any thing that is in it-self bad; then it is not an evil to despise the Authority of God, nor is any man obliged to obey him further then he himself pleaseth and judgeth for his interest; the Authority of God being, according to the principles we are dealing with, a meer precarious thing.

The Fourth and last that I shall name is this; *If all things be in themselves adia- phorous, and good and evil be only regulated by customs and civil constitutions; Then if men please they may invert the whole moral frame of things, and make what the world hath hitherto thought Vertues. to be adjudged Vices, and Vices to come into the place of Vertues.*

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Vertues. Yea a man may be bound to alter his opinion of *Truth*, *Honesty*, *Vertue*, *Justice*, &c. both according as he changeth his Country, and according as the civil Laws of the Nation where he lives shall alter: So that what is *Truth* to day, may be *Falshood* to morrow; and what he esteemeth as *Religion* in one place he may detest as *Irreligion* in an other: Nor is it more lawfull to worship *Christ* in England, than it is to worship *Mahomet* in the *Levant*: Nor do the idolatrous heathen adore a stock or a stone, upon weaker reasons or worse motives, than we do the God that made the World. For as *Tully* saith well; *Si populi iussu, si Principum decretis, si sententiis iudicum iura constituerentur; jus est latrocinari, jus adulterari, si hæc suffragiis aut scitis multitudinis probarentur: If justice be regulated by the Sanctions of the People, the decrees of Princes or the opinions of judges; then it is lawfull to rob, to commit adultery, whensoever these things come to be established by the acts and ordinances of the civil power. de Legib, lib. 1.* This inference is so natural and clear, that the *Authors* of the *Hypothesis* we are examining have granted no less. The *Scripture* of the new Testament

is there only Law, where the civil power hath made it so, saith Hobbs, *Leviath. cap. 24.* The Magistrate can only define what is Scripture and what is not; saith the same Author in the same Book. That the Scripture obligeth any man is to be ascribed to the Authority of the civil power; nor are we bound to obey the laws of Christ, if they be repugnant to the Laws of the Land; *idem ibid.* All which a man of any Reason as well as Conscience, must have an abhorrency for. And indeed these things pursued to their true issues, will be found so far from befriending any Religion, that they are shapen to overthrow all Religion. And this for the third *premise*, that man was created at first under the Sanction of a Law.

§ 4. The Fourth thing we are to declare, is the nature of this Law that man was created under the obligation of; and the manner of its Promulgation. Learned men do wonderfully differ, and some of them strangely prevaricate, in stating the Measure of natural Law and in defining what Laws are natural. Some would have that only to be a natural Law; *quod Natura docuit omnia animantia*, which beasts are taught by instinct. *Iustinian, lib. 1. Institut.*

But

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But though the consideration of many things in Brute creatures, to which the are directed by instinct, may conduce to instruct men what becomes us that are rational; particularly Parents may learn the obligation they are under to their children and the care they ought to take for their education and subsistence in the world from the *sympathy* or *Natural Affection* which we find in *Brute Animals*, to their young yet this is no certain, much less sufficient Indication of Natural Laws For Brute creatures being under no Law at all, it is unreasonable and ridiculous to judge of what is a Law of Nature, and what is not, by them.

Ἐσθὶν ἀλλήλους ἐκ τῆς φύσεως ἐν τοῖς θύοις.

They devour one another because they have no right nor law amongst them: says Hesiod. Beasts may do hurt but they cannot sin. They may exercise cruelty in pursuing the satisfaction of their appetites but they cannot be injurious. And therefore when God commands that the beast which hath killed a man should be put to death, *Exod. 21. 28* It is to shew the horridness of the fact of murder, not the obligation

obligation of the beast to Law; nor is it intended as a punishment to it, but to deduce Gods detestation of the like in us. There are many things generally practised by the *Brute Animals*, the imitation of which would be abominable in men. That which in us would be *incest*, is not so in them: For I suppose there are few of *Diogenes* and *Chrysippus* mind; who, from the example of *Cocks* Treading their own *Dames*, infer the Lawfulness of the like *copulations* in Men. The Poet hath determined much better in this case, than the above-named Philosophers.

————— *Cocunt animalia nullo
Cetera delicto, nec habetur turpe Iuvenæ
Ferre patrem tergo; fit equo sua filia con-
jux. Ovid.*

Others judg of the Law of Nature, by the consent and harmony of Mankind: what men universally agree in is accounted by some, if not the only, at least the best *medium* of arriving at a sure knowledg of the law of nature. *In re consensio omnium gentium jus natura putanda est.* The consent of all nations in any thing, is to be thought the Law of Nature; Cicero. I. *Tusculan*

culan. But neither is this a sure indicati-
 of Natural Laws ; nor shall a Person
 attain to satisfaction in this method of
 proceed. For the Laws and customs of
 tions have been so different and opposi-
 that what hath been accounted vice
 one nation, hath been held for vertue
 nother. The *Athenians* punished theft,
 the *Egyptians* & *Lacedemonians* allowed
 When God forbade the *Jews* the imitat-
 of the customs of their neighbouring Na-
 tions, He reckon's up vile and abomina-
 blust as their national customs ; *Deut.*
 30, 31. 14. 1, 2. 18. 10, 11. There
 been vices not only countenanced, but
 commended by Laws in the wisest and be-
 policyed Commonwealths of the World.
 In the Third Place, the dictates of right
 Reason are contended for by others to
 the Law of Nature. *Lex est ratio insita*
Naturâ, quæ jubet ea quæ faciendâ sunt, pro-
hibet quæ contraria Law is natural: Reason
 commanding what ought to be done, and
 forbidding the contrary: *Cicer. de Legibus*
lib. 1. But I cannot acquiesce in this ac-
 count either. For right Reason is rather
 the instrument of discerning the Law of Na-
 ture, than the Law of Nature it self. The
 Law of Nature is not so much a Law which

nature, prescribes unto us, as a law
 prescribed unto our nature. It is the table
 which this law was originally written, and
 exercising of which in its rational func-
 tions we came to understand it. Law
 the will of the *Rector* signified, but this
 the knowing and perceiving of it: and
 to this our Reason was originally adap-
 ed. But Alas! Reason is now so dark-
 ed by sin, and misled by prejudice, pas-
 sion and self-interest, that it frequently
 tiles Evil Good, and Good Evil.
 Hence men pretend to right Reason in
 things contradictory: Nor do we in any
 instances find the great improvers of Rea-
 son, at greater variance one with another,
 than about what is just and what is unjust.
 Each man determining as humour, edu-
 cation, lust, or profit swaye's him: but
 more of this *chap. 3*. Though there be
 that evident congruity betwixt some *acts*
 and their *objects*, that if we exercise our
 faculties in comparing the one with the o-
 ther, it is impossible but that we should
 discern it: yet there are others, wherein
 we arrive at the knowledg of that propor-
 tion only by deduction, and long haran-
 ges of argumentation. By the *Law* of
Nature then we understand the whole *Law*
 given

given by God at first unto our Natures: Whereof our *Reasons* exercising themselves in the consideration of the Nature of God, our own Nature, the relation we were created in to him, the habitude we stood in to our Fellow-Creatures, and the Divine method and order in the production of all; was a sufficient *Instrumental* conveyance while we abode in the state of Integrity. It is true, since the *fall* it is otherwise, many Dictates of the Law of Nature being grown ineident, obscure, subject to controversie, not easy, if at all, to be defined, without the advantage and assistance of Scripture-light. There are various degrees of evidence in those things which relate and appertain to the Law of Nature: in some the *Moral* congruity betwixt the Act and the Object is manifest & apparent; in other it lye's more remote and out of view: So that now the only sure, universal, perfect *System* of natural Law, is the Decalogue of *Moses*: This is a true draught of what by the Law of Creation we were under the Sanction of; A transcript and written impresson of the whole Original Law; not at all differing in its nature from what was imposed on man in innocency; but distinguished only in the
man

the manner of its Promulgation ; that which was formerly *internal* and *subjective*, being now *external* and *objective*. But though we affirm that never any since the fall did so act his Reason, as to comprehend Universally the Law of Nature, with the bounds and consequences of it: yet we also readily grant that our Reason at first was a sufficient Instrument of conveying the knowledg of the whole Law of Nature to us. Seeing then that no man can justly come under obligation by a Law, unless it be sufficiently promulgated, promulgation being an essential qualification of a Law ; for Law can have influence upon none that do not know it. *Leges quæ constringunt hominum vitas, intelligi ab omnibus debent: Those Laws which have influence upon mens lives ought to be understood by all, say Civilians.* We shall in the next place therefore endeavour to lay open the several fountains, in which the whole Law of Nature was at first fully understood.

Now there were *Five ways* which our *Rational Faculties* exercising themselves in, should before that sin had darkned the mind and disordered the creation, have attained to a full and perfect knowledg of

the Law of Creation by. The *First* was by considering the nature of God and the habitude we stood into him, as our Creator, Preserver and Benefactor. There was in mankind an ability of soul, of ascending unto the knowledg of the invisible Being, and First cause, by the effects of his Power Wisdome and Goodness; of knowing as much of God as was needful for our living to him and our dependance on him in that state and under that Covenant that we then stood. From which there could not but have resulted a clearer and more distinct knowledg, than we can now imagine, of that love, Gratitude, Reverence which we owed to him; and these would have been attended with a recognition of our own nothingness, a dependant frame of spirit, and a resignation of our selves and all things to his will. The *Second* was the consideration of our selves, that amphibious kind of Nature we are made with (it is Hierocles's expreffion) being allied in our constitution and make to several Species of creatures. And the observing the *Subordinations* of the parts of our Composition one to another: That the *Animal* and *sensitive* powers are to be governed by the *Intellectual* and *Rational*. From which would

would have arisen a plenary and steady knowledg of the unsuitableness of earthly things to constitute us happy. That our Blessedness lay not in the pleasing of our senses, and gratification of our Animal part. In a word, that the Soul was to be principally regarded, and that Reason was to be our only conductor: which I suppose was enough to have precluded all intemperances, incontinence and, the subjecting of our selves to the Animal life &c. *A third way was, an ability of penetrating more fully (than now we can) into the natures of the several creatures, their fabricks, orderly operations, various instincts, relations both to us and one another: in all which as in a glass, much of our duty, had we abode in the state of integrity, would have become plain and evident to us. If notwithstanding the fall and all that darkness and confusion which hath ensued thereupon; We abide still directed to the creatures for the learning many parts of our duty: See Job. 12. 7. Prov. 6. 6. Jer. 8. 7. Deut. 32. 11.* Should we not have been capable of learning more from them and that more clearly and distinctly, when there was no tincture of sin or shadow of darkness on the mind, nor fallacious

medium in the whole Creation. *A Fourth was, an ability of mind of knowing the Relation which we stood in one to another.* How that we were not self-sufficient, but brought forth under a necessity of mutual assistances: and that we could not subsist without the mutual aids of love and friendship. That we arose not like mushrooms out of the earth, nor were digged out of passly-beds, neither came into the World by a fortuitous Original; That we sprung not Originally from diverse *Stocks*, much less were created at first multitude of us together: But that the whole race of mankind was propagated from one single Root. That each of us was intended as a part of the *Rational System*, and made for society and fellowship. From all which we should have been able by easy deductions and short dependencies to have argued out the whole of those duties we are under the Sanction of, either to parents, children, or neighbours. In a word, doing as we would be done by; which epitomizeth the whole duty that one man oweth to another, would have proved the natural issue of the foregoing considerations. *The Fifth and last way was, through observing Gods order and method in the Works of Creation.*

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As the works of God themselves were to be instructive unto man not only of the Being, Power, Wisdome, and Goodness of God, but of the Moral duties that God expected from us: *Psal. 19. 1. Rom. 1. 20, 21.* So God's *Order* and *Method* in the *Production* and *Disposal* of his Works into their several Relations and Subordinations, was likewise intended to be instructive to mankind, and it was the will of God that we should learn our duty thereby. Thus the Preeminence of the man over the Woman is confirmed by the Apostle from the order of the Creation; *I suffer not,* (saith he) *the Woman to usurp over the man, for Adam was first formed then Eve;* *1 Tim. 2. 12, 13.* Christ himself establisheth *Mono-gamy* upon the same foundation, namely God's *Method* of Creation at first. *From the beginning of the Creation he made them Male & Female;* *for this cause shall a Man cleave to his Wife, and they two shall be one flesh;* *Marc. 10. 6, 38.* Thus also with respect to God's order in the Creation, did the observation of the Sabbath become a part of the Law of Nature: *And on the seventh Day God ended his Work which he had made; and he rested on the Seventh Day from all his Work which he had made; and God*

blessed the Seventh Day, sanctified it, because that in it he had rested from all his work, which he had created and made, Gen. 2, 2, 3. All these in-

See Dr. Owen of
Sacred Rest; Exe-
rcit 2.

stances do fully evidence, that there was both a sufficiency of *objective* light in the things themselves to instruct man into his duty, and of *subjective* light in man to discern & improve it to the ends aforesaid. Nor doth it at all weaken what is said, that the *Light of Reason* as it reside's in us now, seems defective and insufficient to direct us unto the knowledg and observance of these things. For, it is enough, that we have proved them to have been originally designed by God for these ends; and that there is ground and evidence in the things themselves to conduct to them. Nor is the extent and effects of *Primitive* light to be measured by the *no-ava* or Ruines of it which remain in us since the fall. Alas! our present light is faint, Languid, Scant, Superficial, Distracted, leaving us under uncertain guesSES, dubious hallucinations, exposing us to fallacious and delusive appearances, unable to minister due indications of vertue and vice, even in such things, as, according to *All*, come under the

the Sanction of the Law of Creation: Witneis the Idolatry, Uncleanneſs, Rapine &c. that Nations and Perſons pretending to the greateſt improvement of Reaſon and natural Light, have lived in. But Original Light was pure, clear, certain, not tinctur'd with falſe images and colours, nor darkneſs by luſt and ſenſuality; capable if it had been exerciſed and attended to, of preſerving us ſecure as well from Doubt, as Error.

§ 5. God having thus preſcribed a Law to man, the Notices of which lay ſufficiently plain in the exerciſing of his faculties: *He alſo endowed him with a proportionate ſtrength for the obſervance of the precepts of that Law.* That a law be obligatory it is neceſſary that it enjoyn nothing but what is poſſible to be performed. That none can be bound to impoſſibilities is an indubitable axiom. It is not conſiſtent with the Wiſdome, Juſtice, Righteouſneſs, and Goodneſs of God to command that which we never had ſtrength for the performance of, nor can he call men to account for what was never in their power to do. He cannot expoſtulate with men for their ſins, if he created them deſtitute of the means and power of obedience. In ſuch a caſe we
might

might be pitied, but could not be blamed. In a word, this were to charge our sins upon God in a degree beyond what the asserters of fate and destiny ever did. I may usurp therefore what the Philosopher say's in the like case: τὸ δὲ ἀδικίας τὴ, καὶ ἀσθενείας ἐν τῇς Ἐμμερῶν δὲ δὲ οὐκ ἔστιν ἀγαθὸς, τὰς δὲ δὲ οὐκ ἔστιν ἀγαθὸς; *to ascribe our wickedness to necessity, is to justify our selves and to condemn God: Salust. de diis & mundo cap. 9.* An ability then of answering the Law of Creation, man must at first have been endow'd with. What this was, and the nature of it, is next to be declared. God then having created man, He not only made him a Rational Creature furnished with a soul of an immaterial and immortal nature, which was his essential perfection, and did perfect him in *genere Physico*, as he was such a particular being in the universe: which may be stiled the Natural Image of God in man: Being in its spiritual immortal nature a representation of the Divine nature, and is accordingly alluded to under that notion by the Holy Ghost, *Gen. 9. 6.* But besides, He impressed a Rectitude on the soul of man, perfecting him in *Genere Morali*, as he stood in Relation to God as his Rector and Governour, and was under
such

such and such Laws. *To this only have I found, that God made man upright, Eccles. 7. 29. i. e. endowed with divine Wisdom to understand his duty, and with perfect ability to perform the same.* And this is principally intended *Gen. 1. 26.* Where God saye's *Let us make man in our Image, after our own likeness.* For the likeness of man to God consists chiefly in *purity: Be ye Holy, as I am holy, 1 Pet. 1. 15.* And *be ye perfect even as your Father which is in Heaven is perfect: Mat. 5. 48.* A moral resemblance can in both these places, only be understood. And that this is the primary & proper intendment of that phrase, our being created in the *Image* of God; The Apostle *Paul* in more than one place, doth confirm: *Put ye on the new man which after God is created in Righteousness and true Holiness, Eph. 4. 24. with Col. 3. 10.* And this we may call the *Moral Image* of God in man, not only because it consists in Moral perfections, answerable to what we conceive in God under that notion, but especially because it adapts and qualifies us for the observance of the Law of Morality appointed us as the Rule of our living to Him. Now this *Moral Image*, though it was no part of our essence, nor
belonged

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belonged inseparably to our faculties, nor did our being Rational creatures consist in it; yet it was not only concreated with Humane nature, consentaneous to it, and perfective of it; but was in the state of Creation *naturally* due: considering the end man was made for, and the duties which were required of Him.

Si hoc adiutorium vel Angelo vel homini, cum primum facti sunt, Defuisset, quoniam non talis natura facta erat, ut sine Divino adiutorio posset manere si vellet, non utique sua culpa cecidissent. Adiutorium quippe defuisset sine quo manere non possent. Aug. de corr. et Grat. cap. 11.

Had God sent man out of his hand without this Divine impressed Image, he had not had that goodness which 'tis necessary every work of God should have, & which the Holy Ghost tells us that every work of God had:

And God saw every thing that he had made, and behold it was very Good. Gen. 1. 31.

That is every Creature was not only furnished with such perfections as might Render it a Being of such a *species* and *kind* in the creation; but besides was endowed with whatever might qualify and adapt it to the ends, that it was made for. In this superadded rectitude & image (I mean *superadded* with respect to our *essence*; but *Natural* as well as connate with to the respect

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state and Law we were made in and under) consisted our ability of living to God, in an observance of the Law of Creation, commonly stiled the Law of Nature. Nor could man even in the *State* of innocency have so lived to God in the single strength of his Rational faculties as to be accepted with him. *Natural Grace* (I stile it so not with respect to the kind but the dueness) was as necessary in order to our observing the Law of Creation then, as *Supernatural* is to the obeying the Law of faith now. This I would have due heed given to, forasmuch as there will be considerable occasion to improve it afterwards.

§ 6. Though man was created under the Sanction, and in the knowledg of a Law and every way qualified and adapted for the keeping of it, had he not been wanting to himself: *Yet if we consider him precisely as under the Law of Creation without any farther stipulation from God; he was the meer object of Gods Dominion, made at his will and for his pleasure, and annihilable by the same will, to which he owed his subsistence.* I readily grant that Gods Dominion which is nothing else but a right of disposing his Creatures according to his own pleasure in way's becoming Holiness, Justice & Goodness,

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ness, did no way Warrant him to damn them without the intervention of sin. For this were to inflict a torment on them outweighing the Good of existence which he had given them. If God should create a Creature only to make it miserable, instead of bestowing a benefit on it, He would do it the greatest injury he possibly could. Though bare existence be a term of perfection, yet when it is over-ballanced with an extream and infinite misery it becomes an unhappiness, and can be no longer eligible. While we are then asserting the Sovereignty of God, we would not affront his Justice and Goodness. Now to reduce an innocent Creature into a worse estate than that out of which it was taken, we cannot but esteem it inconsistent both with the Justice and Goodness, which essentially belong to the supreme Being. Nor can we once admit into our thoughts that he whose ways are *weight* and *measure*, can inflict on any an extream and endless torment, without the consideration of an antecedent crime: There is nothing more repugnant to the notions of justice and equity than to damn a harmless Creature, meerly out of will and pleasure. The Savage allowances in the Heathen Worship, have been
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always reckoned a just impeachment of the Deity of those they adored; and shall we admit a worse Barbarity to be an appendage of the Dominion of the Holy *Jehovah*? God forbid! Nor do I in the second place deny, but that *tranquillity* and *serenity* of mind would have necessarily accompanied *Rectitude* and *Obedience*. Light is not more inseparable from a Sun-beam, than pleasure and peace of Soul is from a state of purity and uprightness. The obedient Soul tastes its own acts, and keeps a Jubilee in its self. Had there been no other reward annexed to Obedience, the pleasure of acting conformably to Reason would have been a sure and momentous one. Whatever calamities God in Sovereignty might have inflicted on us, and whatever comforts of life, he could have taken from us, yet anxiety and remorse would never have arrested us. Yea the continual recognition of that nothingness, out of which by the arbitrary *fiat* of our Creator we were taken, would have rendered all our thoughts of reducibleness back into that state again, both satisfactory and delightful. The apprehensions of our disposableness at the will of our Maker, would not have grated upon our innocent mind.

mind. In a word, we should have esteemed the very observance of the Law of Creation, a considerable reward. And the innocent soul should have been satisfied from its self. For as the Poet saith.

Ipsa quidem virtus sibi pulcherrimameres. Sil.

It is likewise confessed that there is a great condecency, and admirable suitableness in it to Divine Wisdome and Goodness; that a perfect, and spotless innocence should be attended with a happy and unafflicted life: But yet all that carries such a proportion is not necessary. For there is an admirable condecency to Divine Sapience and Benignity, that the whole race of mankind should not be utterly lost: that God should not loose active glory in way of thanksgiving and praise from a whole *Species* of Rational Creatures: and yet I suppose it will not be affirmed that God was obliged to re-instate fallen man in all the circumstances of that felicity, which by his disobedience to the Law of his Creation he had forfeited. Surely no property of the Divine Nature had been impeachable, had God suffered Mankind to perish under the guilt they had wilfully

wilfully contracted. All that I contend for then is this, that had not God ratified the Law of Creation into a Covenant, and thereby set bounds to his own Dominion, we could have had no foundation of expecting any thing from him, after the utmost & exactest of obedience, save the pleasure of having performed it. There is no property in God which antecedently to his own pleasure, obligeth him to remunerate our obedience; nor precluding a Covenant could we warrantably have expected any such thing from him. *First*, not his *Justice*; For (1) There is strict *Distributive* Justice observed, where God taketh no more away than he freely gave. Every superior Authority, if it hath not abridged it self, by some promise or Covenant, hath still liberty to revoke all the free issues of its own power and bounty. Where benefits are freely bestowed, there the Donor retain's a right of rescinding his own donations. *God having therefore made us of his Meer will, and for his pleasure Rev. 4. 11.* He had full power arbitrarily to destroy the Beings he had conferred. The whole interest that we have in our selves, is from the free gift of our maker, and by resuming what he hath given, he may cancel that

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interest when he pleaseth. Nor is God's donation of being to the Creatures any silent contract (as is alledged by the Author of *Deus Justificatus*, p. 266) That He will never destroy them: For we have the experience of *Brute Animals* to the contrary, who in the vertue of their Beings conferred on them, cannot plead a title to continuance. Perceptive capacities they have as well as we, though not of that kind; and are allowed Gratifications suitable to them; yet this hinders not, but that without the least fault in them or injury in God, they are at once deprived both of the Delights of the Animal life, and of Being it self. (2) For *Commutative Justice*, there neither is nor can be any such thing betwixt God and Creatures. For that supposeth an equality between what is performed and what is received; and only there, where there is an *equalitas dati & accepti* can Commutative Justice take place. We can therefore neither plead nor enter a claim upon this foundation, unless we could have brought as much benefit to God as we had received as well in his conferring our beings on us, as in the after-reward. Gods raising us out of nothing by his alone power and goodness, and furnishing us with those faculties

faculties which made us fit for Moral Government, did sufficiently entitle him to the utmost service we could perform, without laying him under any obligation in point of Justice of remunerating it when we had done. Merit from a Creature to its Creator is a Contradiction not only to Scripture, *Job. 22. 3. Eccl. 35. 7.* but to Reason. I am sure that of the Apostle is enough to render it indubitable; *For if Abraham were justified by Works, he hath whereof to glory, but not before God; Rom. 4. 2.* Justification could not be strictly merited, no not by works. The very *Law of Works* excluded glorying before God: and let me add, that the *Law of Faith* excludes not only that, but also glorying before men; which is enough if carefully attended to, to overthrow some of the chiefest *Pelagian* and *Arminian* notions.

Secondly, not his Mercy and Goodness; forasmuch as all the *effects* of Goodness, (as Goodness is taken for Beneficence and Bounty, which is the only proper notion of it here) are free and elective. And indeed it is necessary it should be so: Because no kindness can oblige, but what proceed's from one who is vested with Power and Right not to bestow it. Nor do we pay

thanks for what is derived to us by the necessity of an Agents Nature, but only for what arriveth with us from the choice of his will. Though the Holy and Rational nature of God determines him as to *Moral* Good, without the least infringement of his liberty; yet the case is not the same in reference to *Physical* good; There being no property in God obliging him to produce all the creatures he can, and to do them all the Good he is able: But the application of his Omnipotence and exercise of his Beneficence depend as to both on the choice of his will. To drive the opposite notion to its issue, would prove the world to have been if not from eternity, at least many Myriads of ages sooner than it was: and that every Creature is as perfect, as it was possible for Omnipotent power and infinite Fecundity to make it, and that that there are no more Creatures possible than what are already: with a hundred absurdities more, which contradict not only Reason but Experience.

I shall Subjoin but one thing farther in proof of the conclusion I am establishing, but in my Opinion such a one as may stop the mouths of the *Amyraldians* in this particular, who affirm that for the bare performance

formance of what was antecedently our duty, God is not only obliged to continue our existence, but to recompence us with the reward of Heaven and Eternity. And it is this, namely that Gods *Covenanting* with mankind in the state of integrity to reward them provided that they persevered in their dependance on him, by obedience to the Law of their Creation: This doth abundantly testifie that He was under no antecedent obligation to it. For the very Nature of a *Covenant and Covenanting* supposeth the thing Covenanted about to be free and in his power to do or forbear that makes the Covenant. Where there is an Eternal and natural necessity, a Covenant is not only superfluous but absurd. Whatever accrueth to us either from intrinsick Equity, or Essential Goodness, we neither need, nor do derive it from Graunt and Agreement. Now that there was such a Covenant no man that hath read either his Bible, and believes it, or a System of Divinity, though but a *Dutch* one, can deny, However see *Heb. 8. from the sixth verse to the end, and Heb. 12. 24.* All essentials to the constitution of a Covenant, occur in

Amyrald. in Animadvers. Specialibus contra Spanhemium. part. 4 ad Erotema 13.

that transaction, as might be with ease evinced, if we did but suspect that it came into question. Now all this as it declares the wonderful condescension of God, that He should humble himself to set bounds to his own Dominion, and come to terms of agreement with a puff of precarious breath, and a little enliven'd dust. So it enhanceth the guilt of the first transgression, being as well against *Love* as *Soveraignty*, an act not only of *Rebellion* but *Ingratitude*.

§ 7. *Seventhly: God having ratified the Law of Creation into a Covenant by annexing a Reward to the observance and keeping of it: He took special care therein for the preserving and securing his own Glory what-ever should be the Event on Mans Part.* Though he trusteth us with the manage of our own happiness, yet he would not trust us with the manage of his Glory. In case we should make an invasion on his Honour, by transgressing the Law of our Creation, and violating the terms prescribed us; He did not leave himself to the necessity of retrieving it, but provided for it in his first transaction with mankind. Though the felicity of the Creature depend necessarily on its obedience,

ence, yet the Glory of God doth not. God having then in the Covenant of Works provided for the exaltation of the Glory of his Faithfulness, and Goodness in the rewarding of man, had he persevered in obedience to the Law appointed him; He likewise in the same Covenant, by constituting a penalty proportionable in his Justice to the demerit of sin; took care for the securing of his Glory in the exaltation of his Holiness, Righteousness, Rectorship, &c. in the punishment of man, supposing him to transgress the terms prescribed him. However things should fall out, no prejudice was to ensue thereon to God's Glory. Had he therefore left us to *stand* or *fall* accordingly as we should demean our selves in reference to the tenor of that Transaction; Though misery would have fallen out to be our Lot, yet no detriment would have arised thereby to the honour of Gods Perfections or Government. On the one hand then, as man, supposing his perseverance in integrity, had ground afforded him of expecting good things from God on the account of his Fidelity and Righteousness; his promise making life a debt, though even in that case God did not become properly

a debtor to us, but what he was of that kind, was to his own Veracity, Which made one say *Reddit debita nihil debens, donat debita nihil pendens*. So on the other hand, being once fallen the whole of our recovery can have had its rise in nothing but in the free and meer mercy of God. For had he left us in our forlorn state, He had lost no more honour by us, than he doth by the Angels who *kept not their first Habitation*.

§ 8. *Man falling and thereupon forfeiting all that title to life which he had settled on him by the Covenant we have been discoursing of, abode nevertheless still under the obligation of the Law of Creation.* For that resulting from the Nature of God, and the Nature of man, and the relation that man stood in to God as his Creator, &c. so long as those continue, the Sanction of that Law must continue. What-ever obligation ariseth upon us from our Nature must be as perpetual as our Nature is. Now though the Lapse hath deprived us of the Rectitude of our Natures, yet it hath taken nothing from us that is essential to our constitution as men. Though we be transformed into Beasts and Demons in a *Moral sense*, yet not in a *Physical*. Though we have

have lost our Souls *legally* in that they are obnoxious to, & under the wrath of God; yet we are not brought forth deprived of them, nor of any thing essentially belonging to them. Such a loss would render us unfit for Moral Government, nor should we be so any longer men, or that *species* of the Creation, which supposing that we are at all, we necessarily must be. What we have said in proof of a *Natural Law* §. 3. is all applicable to that we have now in hand; so that all farther confirmation of it might have been here superseded. But having met with a late *Book* of one Mr. George Bull, tiled *Harmonia Apostolica*, and therein with some principles altogether inconsistent with the proposition we have now asserted; it will not be amiss to prosecute it a little farther. Now the doctrines in the foresaid Author, subversive of what we have been affirming are mainly two. (First) *That there is no Law of God now requiring perfect obedience, or that any man is bound to live free from sin*; and his reason is, *quod justitia Divina repugnet, ut ququam ad plane impossibilia (sub periculo presertim aeternae mortis) teneatur*. Because it is repugnant to the Righteousness of God, that any man should be obliged to that which

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is impossible. And that a spotless, sinless life is so to every one in the circumstances we now stand. *Dissertat. postea. cap. 7. p. 105, 106.*

(2.) *That there is no Law now in being, threatening future death, but the Law of Faith: That the promises and threatnings of the Law of Moses were only Temporal and Earthly, p. 210.* If either of these be true, that which I have affirmed must needs be false. A refutation of these is so far then from being superfluous, that it is a necessary service to the design which I have in hand.

First then, If there be no Law now in Being, threatening future death, but the Law of Faith, then of all men in the world, the condition of the Heathen is the most eligible; And the enjoyment of the Gospel is so far from being a priviledg, that it is a snare. For, seeing where no Law is, there is no transgression, Rom. 4. 15. Then, for as much as the Gentiles are not under the obligation of the Law of Faith, it naturally follows, that what-ever courses they pursue, or what-ever sins they are found in the practice of; yet eternal Death they are not obnoxious to. Instead therefore of pitying and bewailing the condition of the
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Gentiles for their want of the Gospel, we ought rather to lament their case that have it, being brought only thereby under a hazard of Damnation, which antecedently they were free from.

Secondly, If there be no Law threatening Eternal Death, but the Law of Faith, then is there no such thing as forgiveness and remission of sin in the world. The Reason is plain, because all pardon supposeth guilt; nor can any properly be discharged from that to which he is not obnoxious. Now the Gospel denounceth damnation only against final Impenitency and Unbelief; As on the one hand, therefore, these are neither pardoned, nor pardonable; so on the other hand, if there be no Law threatening eternal death, besides the Gospel, then is there no other sin that we either need, or are capable of having forgiven; And by consequence there is no such thing as remission of sin in the World.

Thirdly, If there be no Law threatening eternal Death, but the Law of Faith, then Christ never dyed to free any from wrath to come. For it is non-sence to say that he hath freed us from the Curse of the Gospel; yea, it is a Repugnancy, unless you will introduce another Gospel to relieve

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lieve against the terms of this; nor will that serve the turn, unless you likewise find another Mediator to out-merit this. If Christ then have at all delivered us from wrath to come, it must be that of the Law; and if so, there must be a Law besides the Gospel, that denounceth future wrath, *vid. Gal. 3. 13.*

Fourthly, To say that there is no Law now in Being, requiring perfect Obedience, and that no man is bound to live wholly free from Sin, is in plain English to affirm a contradiction. For, There being nothing that is sin, but what is forbid, or what we are under obligation against; (*all sin being a transgression of some Law, 1 Joh. 3, 4.*) To say that no man is bound to live free from sin, is to tell us that he is not obliged to that, that he is obliged to. See Mr. *Truman* his endeavour to rectifie some prevailing opinions, &c. pag. 4. & 14. I know well enough that some of these Consequences are things which the foresaid Author doth plainly detest, but they are naturally the issue and birth of his Assertions. For I would not fasten an odious inference upon any mans discourse, if the cohesion were not necessary and clear. I reckon it an Unmanly, as well as an Unchristian thing

thing to wring conclusions out of others premises. Nor would I drive the doctrine of any, farther than it is apt to go, and with the greatest Gentleness may be led.

§. 9. That we are still under the Sanction of the Law of Creation hath been already demonstrated. That which comes next to be declared, is, *How that every Law of nature is of an Unchangeable obligation.* A late Author tells us, that *there are Rules of Moral Good and Evil, which are alterable according to the accidents, changes and conditions of humane life.* Eccles. polit. p. 83. And accordingly a power is pleaded to belong to the Magistrate over the consciences of men, in the essential duties of Morality; Eccles. polit. 68. And it is affirmed that *He hath power to make that a particular of the Divine Law, that God hath not made so;* *ibid.* p. 80. And from the power of the Magistrate over the consciences of men in Moral virtues (which our Author tells us are the most weighty & essential parts of Religion) the like power is challenged as appertaining to him over our consciences in reference to Divine Worship; Eccles. polit. p. 67, 77, 78: & def. & continuat. p. 356, 357, 358, 371. &c. I shall not at present med-
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dle with his *Consequence*, nor indeed can I without a digression: Though I think it easy upon the *Grounds* that he states the Alterableness of Natural Laws, to evidence the impertinency and *incoherence* of it. For if either the matters of worship be already stated by God; or if God should have precluded the magistrate by a declaration of his will, as to meddling in this matter, and bequeathed that trust into other hands, his *Consequence* falls to the ground. But it is the *Antecedent* that I am to deal with, and it is some comfort to me, that there are men of equal learning with the foresaid Author, who have been of a persuasion widely different from his. *Grotius* a person of some account in his day, and who will continue so while Learning is had in reputation, judged otherwise in this matter: *Est autem jus naturale adeo immutabile ut ne a Deo quidem mutari queat; De jure Belli & Pacis lib. 1. cap. 1. §. 10* Natural Right (or Law) is so unchangeable that it cannot be altered by God himself. And that it may appear that he mean's those Rules of Good and Evil, which have reference to contracts and positive Laws, and in some sence depend upon them, He adds a little after; *fit tamen interdum ut in his actibus de quibus*
jus

jus Natura aliquid constituit, imago quadam mutationis fallat incautos, cum reverà non *jus natura* mutetur quod immutabile est, sed res de qua *jus natura* constituit, quæque mutationem recipit. It comes to pass sometimes, that a kind of resemblance and shadow of change in those acts which the Law of nature hath determined and unalterably fixed, imposeth upon unwary men, While indeed the Law it self is not at all altered as being immutable, but the things which the Law regulates and about which it determines, undergo an alteration. *ibid.* It was of this Law that Philo gives us this character: *Lex corrumpi nescia, quippe ab immortalī naturā insculpta in immortalī intellectu; A Law neither subject to decay nor abrogation, being engraven by the Immortal God into an immortal soul.* Παρ' ἀνθρώποις τοῖς τε ὁρθοῖς καὶ ὑγιῶσι ἔχει ἐστὶ δίκαιον αἰώνιον ὁ φυσικὸν λέγεται; *in men or not distracted there remains an immoveable unalterable Law, which we call the Law of Nature, Andron.* Οὐδὲν τῶν φύσει ὄντων ἄλλοσι ἢ φύσει τας; *Nothing determined by Nature can be any wayes altered. Arist. lib. 2. Eth.* Hence he stiles the Law of Nature ἀκίνητα καὶ ἀμετάβλητα, *immoveable and immutable.* For the further demonstration of this; we de-

fire

νομός μὲν, ο δὴ μὴ
 οὐργιζόμενος νόμος : Hi-
 crocl.

fire it may be observed,
 that *Law* is nothing else
 but the will of the *Reſtor*
 conſtituting our duty, made

known to us by ſufficient promulgation.
 Now in order to the obtaining a ſignifica-
 tion of the *Reſtor's* will enacting what he
 exacts of us. (1) a Rational faculty and a
 free uſe of it is neceſſary, that being the
 only inſtrument by which we diſcern what
 the will of the Sovereign is. Hence, meer
 ideots, children, and men totally deprived
 of the uſe and benefit of Reason are under
 the actual Sanction of no law, Not that there
 is any ceſſation, abrogation, or alteration
 of Law thereon, but becauſe through the
 incapacity of the ſubject, it was never the
 Reſtor's will in thoſe circumſtances to ob-
 lige them. For as Plutarch ſay's, there are
 ſome νοσήματα καὶ πάθη τῆς ψυχῆς τὰ κατὰ φύσιν ἐξι-
 σατὰ ἀνθρώπων ; *diſtempers & infirmities of*
ſoul which do Unman us. (2) Our obliga-
 tion as to the exerciſe and diſcharge of ſome
 Natural duties, is by the Law of Nature
 only bound upon us, on ſuppoſition of ſome
fundamenta or relations and circumſtances
 that we are brought into. Now though
 the thing be alway's a duty in it ſelf, and
 the Law requiring it unalterable, yet an-
 tecedently

antecedently to my entring into that Relation or those circumstances, it was not my actual Duty. For example, the Law commanding a Husband to love and cherish his Wife, or a Father to provide for his Children, is immutable and invariable; though in order to my being under the sanction of it, as to the actual discharge of these duties, it is needful that I have a Wife and a Child: *Si creditor quod ei debeo acceptum ferat, jam solvere non tencor, non quia jus Naturæ desierit præcipere solvendum quod debeo, sed quia quod debebam deberi desit*: If a Creditor should forgive me what I owe and am justly indebted to him, I stand no longer under Obligation to payment, not because the Law of Nature ceaseth to command me to pay my just debt, but because that which was a debt is no longer so, *Grot. de jure belli & pacis, lib. 1. cap. 1. § 10*. By what hath been said 'tis easie to discover how weak and impertinent the Ecclesiastical Politician is in all the instances he brings of Natural Laws alterable as circumstances do require; or as the Magistrate thinks fit. It is well, if upon every times changing our condition, or upon every humour of the Magistrates altering the civil penalty of a moral crime; the Law of Nature must change also. Yea,

according to the rate that any Laws of Nature are alterable, I will undertake to prove that they are all so. We readily grant that a man by putting himself into new circumstances, or new relations, is thereon obliged to performance of many duties which as so circumstantiated he was not bound unto before, but we altogether deny that, therefore the Laws of Nature suffer the least alteration; and the Reason is, because they did never bind to such duties, but on supposition of such Relations and Circumstances. In a word, the whole Law of Nature bearing upon the Nature of God, and the Nature of Man, while these are unchangeable, it is unchangeable. It is strange that we should envy the *Pope* to dispense with a Natural Law, if the *Magistrate* at pleasure may.

§ 10. That mankind notwithstanding the fall abode still under the obligation of the Law of Creation, and that every Precept of the Law of nature is of an unchangeable & unalterable obligation, hath been already unfolded and made Good. *The evils which overtook us through the lapse in reference to that Law, come next to be disclosed and manifested.* And besides what befel us in relation to it, as it was ratified into a Cove-

Covenant, whereof I shall not now treat; there were two mischiefs arrested us in reference to it, under the reduplication of its being a Law; namely, *Darkness and Ignorance*, that we do neither clearly nor fully discern it; and *Weakness and Enmity* whence we neither *can* nor *care* to keep it.

First *Darkness and Ignorance*; and these are grown upon us two ways. (1) From an Eclipse of primigenial light in the mind it self. The Soul at first was a lucid orb, embellished with all the Rayes of light, created *ἐν ἐπίγνωσιν* in knowledge, Col. 3. 10. in *ἐν ἁγιότητι τῆς ἀληθείας* true holiness, Eph. 4. 24. that is, in *sanctitate voluntatis veritatem amplectentis*; Cocc. ὅσιος καὶ ἀσπονήσιας, *Holy with Wisdom*, Plat. in theat. But Alas! an Universal darkness hath arrested us: τὸ τῆς ψυχῆς ὄμμα κατωρυγμένον ἐστὶ ἐν βαρβαρικῇ ἀγνοίας ἡμεροῦ; *The eye of the Soul is drowned or immersed in the barbarick gulf of Ignorance*: Plat. de Repub. lib. 7. The con-created beams of light are lost and vanished. There remain none of those *Radii Solis*, or *lucida tela diei*. What the Poet says of dyed Wool

—Nec amissos colores
Lana refert medicata fucō;

is applicable to the Soul deprived of the Image of God, and tinctur'd with Sin and Lust. οὐκ ἔστιν ὁ συνιὼν, *There is none that understandeth*, Rom. 3. 11. We are born ἀσύννοι, *without Understanding*, Rom. 1. 31. τυφλοὶ *blind*, 2 Pet. 1. 9. ἐσκοτισμένοι τῇ διαφωῇ, *darkened or benighted in our minds*, Eph. 4. 8. σκοτία, *darkness*, Joh. 1. 5. Our light is not only too dim to preserve us from the mistakes of Error and Ignorance, but abuseteth us with false representations. The Minde is now like an *lŕterical* Organ, which imagineth all the objects of sight tinctur'd with false colours. (2.) This Ignorance of the Law of Nature, may be partly ascribed to that disorder and confusion which have invaded the Creation; τῇ μεταστάσει ἧς καὶ τὸ πᾶν ἀνέχεται. *The Creature is subjected to Vanity*, Rom. 8. 20. An ἀταξία or *disorder* hath overspread the Universe through the Curse inflicted upon the Creation for mans sin; *objective mediums* are become in a great measure both dark and fallacious. They have lost much of that *fulgor*, by which the glory of God's Wisdom and Goodness, and our duty to Him, our selves, and others was at first visible. The present calamitous scene of things not only with reference to *Brute Animals*, but

inani-

inanimate Beings doth strangely impose upon our easie and distorted minds.

Secondly, Weakness and pravity hath arrested us in all our faculties, so that we are neither able nor careful to observe and perform what we know. Impotency and corruption cleave to our very Natures, by the loss of that *Rectitude* which was concreated with us, and impressed upon our faculties; the subordination and subjection of the appetite to Reason, is in a great measure lost likewise; so that the *animal* life doth now sway us; our passion doth both baffle our Judgment and enslave our Wills, we are at once not onely weak, but corrupt; Impotent and averse to Good, and propense and disposed to evil. As darkness doth naturally ensue on the withdrawalment of light, or as lameness doth necessarily attend the interruption of the *Loco-Motive*-faculty; so doth inability and aversion to good, and positive inclination and adaptedness to evil, ensue on the loss of that *Rectitude* which disposed us to live to God. *Ungodly and without strength*, is the just and due Character of every one of the Posterity of *Adam*. But more of this
chapt. 4.

§ 11. Notwithstanding the Ignorance,

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Darkness, Weakness, Corruption, &c. that man was thus sunk into; yet retaining still his Faculties, he retain'd likewise some knowledg of the Duties he was obliged to by the Law of Nature, and in the vertue of his abiding, still endowed with Intellectual and Elective powers, he continued likewise able for the performance of the substance of these duties, and that in his own strength. A promptitude, readiness, and facility of acting in reference to these, is what we commonly call Moral Vertue. And in many of them did some of the Heathen excel. It were to be wished, that as to Graveness of deportment, Amiability of Conversation, Moderation in the pursuit and use of the Creatures, Acquiescence in the dispose they were brought into, Candor, Fidelity, Justice, &c. We who pretend ourselves Christians did but equal them; And as appears by what *Paul* asserts of himself, The *Pharisees* were eminent in many of the instances of Morality; Hence what he expresseth, *Phil.* 3. 5. by being in reference to the Law a *Pharisee*; he stiles v. 6. Being touching the Righteousness of the Law blameless. And now I must either contradict the Apostle, or take the liberty of differing from a late Author, who not only

onely assumes a confidence, wherein none have preceded him, of divesting them from all title to Moral Righteousness, but attacks withal, and that in a very pert and clamorous manner, the Wisdom, Honesty, and Conscience of a Learned man, for but presuming to say that *the Pharisees were a People Morally Righteous*: See *def. & continuat. p. 350, 351. Go thy way* (saies he) *for a woful gesser; no man living beside thy self could ever have had the ill fortune to pitch upon the Scribes and Pharisees for Moral Philosophers, &c.* This I dare say, that on what-ever evidence the Pharisees are condemned in their claim to Moral Righteousness, there is the same reason why the Philosophers should be cast also. Did the Pharisees paraphrase the Law, as regarding only the external act, without deriving the Sanction of it to the mind, intention, and disposition? The Heathen Moralists were no less guilty herein, than they; which made *Tertullian* say of their Moral Philosophy, *non excindit vitia sed abscondit; it cutteth not off, but covereth vices*, lib. 3. cap. 25. See *Rom. 7. 7. I had not known Lust, except the Law had said, thou shalt not Covet.* Were the Pharisees defective in the true end of obedience, de-

signing instead of Gods glory, ostentation
 and applause? The best of the Philoso-
 phers were herein also criminal, which
 made *Austin* say, that *cupiditas laudis hu-*
mana, was that, *que ad facta compulit mi-*
randa Romanos. Pride had as much lea-
 vened the Spirit and way of the Philoso-
 pher, as of the Pharisee. What-ever grof-
 ser vices they abandoned, Pride was conge-
 nial to them. Hence *Antisthenes* seeing a
 Vessel wherein *Plato's* Vomit lay, said, *I*
see Plato's bile here, but I see not his Pride;
 meaning that his Pride stuck closer to him,
 than to be vomited up. *Curius*, though
 he supped upon roots, yet Ambition was his
 sauce. *Diogenes* in censuring *Plato's* Pride
 by trampling on his Carpets, discovered
 his own. Did the Pharisees pretend to
 communion with God? Did not the Phi-
 losophers the same? What else was the
 meaning of *Socrates's* Demons? Did not
 the most eminent of them neglect the con-
 duct and guidance of sober reason, and ad-
 dict themselves to *Magick* and Divination!
 Witness as well *Pythagoras* as those of the
 new *Academy*. But to wave the further
 prosecution of this. An ability, notwith-
 standing the fall, of discerning some consi-
 derable part of our duty, and of perform-
 ing

ing it as to the substance and material part thereof, was never gain-sai'd by any who understood whereof he spake, and what he affirmed. This we also acknowledg to be in it self desireable, praise-worthy, of wonderful advantage to humane societies, and that which seldome misleth its reward in this World. However it is always thus far useful to its Authors, *quod minus puniantur in die judicii*, that I may use a saying of *Augustines*, lib. 4. contra Julian. cap. 3.

§. 12. Man having brought himself into the condition of weakness and corruption already declared; and having by sin lost all title to life in the vertue of the Covenant first made with him; yet still continuing under obligation to all the duties of the Law of Nature, and obnoxious to the Wrath and Curse of God upon the least faileur: God might here have left him, and have glorified himself in the same way and method upon the posterity of *Adam*, as he hath done upon the Angels that sinned. No property of his nature, no word of promise bound him to the contrary. The terms of the first Covenant being violated, all was devolved upon the Sovereignty of God again. If an end was not to have been put to obedience, by the immediate de-

destruction and perishing of the Creature; yet at the least an end was put to God's acceptance of any Moral service from the seed of *Adam*; and they lay under an utter incapacity of performing any such service as might with respect to the nature and quality of it be accepted with Him. Matters being thus, *God out of his Sovereign pleasure, and infinite free Grace, proposed a Remedying - Law, treating with us upon New terms, and giving us a New standing in a Covenant-Grace.* And herein he engaged his Veracity, providing we complied with the overtures now made us, for the pardoning of our sins, the delivering us from Wrath to come, and the stating us at last in the happy enjoyment of himself. Now in the vertue of this transaction, there arose *New Relations* betwixt God and us, with *new duties* thereon. So that henceforth the Law of Creation was but one part of the Rule of that obedience we owed to God, the condition of the New Covenant making up the other part of it. Whoever then shall now stare the whole of Religion in Moral duties, bids a plain defiance to the Gospel, either by telling us that there is no Remedial Law at all, or that the terms of it are universally the same
with

with the terms of the Old Covenant. Of this complexion are several expressions in a late Author, viz. *That Religion, for the substance of it, is the same Now, as it was in the state of Innocence. For as then the whole duty of man consisted in the practice of all those Moral Vertues that arose from his Natural Relation to God, so all that is superinduced upon us since the fall, is but helps and contrivances to supply our Natural defects, and recover our decayed powers, and restore us to a better ability to discharge those duties we stand engaged to by the Law of our Nature, and the design of our Creation. So that the Christian Institution is not for the substance of it any new Religion, but onely a more perfect digest of the eternal Rules of Nature and Right Reason. All its additions to the Eternal and Unchangeable Laws of Nature, are but onely means and instruments to discover their Obligation, Def. & Continuat. p. 315. That there are Duties to which we stand obliged by the Law of Faith, which we were not under the direct, immediate Sanction of by the Law of Creation; yea, the repugnancy of them to our Original state, and the *habitus* we were at first placed in to God, shall be afterwards (God willing) demonstrated, cap. 3.*

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§ 13. *The Relation and habitude of the Original Law to the Law of Faith*, is that which bespeaks our next enquiry. The present existence of neither of them can be called into question; for, without the overthrowing the Nature of God, the Nature of Man, and the *Decalogue* of *Moses*, we cannot suspect the Being and Obligation of the first. Nor can the existence of the *second* fall under debate, without disclaiming the Gospel, not only in all the conditions of it, but our hopes by it. A consistency betwixt them must also be granted, it being unbecoming and repugnant to the Wisdom of God to keep in establishment two several Laws, whereof the one is wholly subversive of the other; nor can Subjects in justice and equity be at one and the same time obliged to Laws which neither in their demands nor designs are consistent one with another.

The Apostle hath long agoe determined this: *Do we then make voyd the Law through Faith? God forbid; yea, we establish the Law*, Rom. 3. 31. *καταργῶν* make voyd: *καταργῶ* signifies *inutilem, inanem, ignavam, omnibus viribus destitutam reddere*; to render idle, fruitless, destitute of all binding power, to evacuate the obligation of a thing,

thing, *ἵνα διὰ τῆ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τῆ θανάτου*: That through death he might destroy him that had the power of death, Heb. 2. 15. *ισθῶμεν we establish; legem statuimus, vulg. stabilimus, i. e. firmam & efficacem reddimus; Bez.* We fix and settle it in its Sanction and force. *Think not that I am come to destroy the Law* (saith Christ) *I am not come to destroy, but to fulfil*, Mat. 5. 17. *ἐκ ἡλθον καταλῦσαι, ἀλλὰ πληρῶσαι*: whereas *καταλῦσαι* signifies to dissolve the obligation of the Law, to abolish and abrogate it; *καταλύειν τὸν δῆμον, to overthrow the Democratic or popular Government*; Homer. *λύειν νόμους, leges tollere, to evacuate or cancel Laws* often in Greek Authors. So *πληρῶσαι* being put in opposition to *καταλῦσαι*, signifies to maintain the obligation of the Law; consistent then they are. Yet coordinate they can not be, their terms being not only different but opposite. It is true each of them in their own kind, sense and way, requires perfect obedience; For no Law can remit what it self exacts: but then it is only perfect obedience to its own demands. And with respect to its own terms the Gospel is as strict as the Law. As the *one* denounceth Eternal death to all those

those who transgress its terms, so doth the *other* to all those who violate its. He that failes in Repentance from dead works, Faith towards Jesus Christ, and sincere obedience to the Moral Law is left as remediless by the Covenant of grace; as he that fails in obedience to the Law of Creation is brought and left under the curse by the Covenant of Works. Only the terms of the one are not so severe and strict as the terms of the other; The Remediying Law being purposely introduced for the pardoning our trespasses against the Original Law. The Law threatens death absolutely, repent or not repent: The Gospel threatens that the legal curse shall be executed except we repent. And herein they are not only so distinct and different, but distant and opposite in their demands the one to the other; that whoever pleads on a personal fulfilling the terms of the one, is not at all capable of pleading on the terms of the other. The Subject of justification by the Original Law must be one perfectly innocent; *The man that doth these things shall live by them; Rom 10. 5.* Whereas the Subject of justification by the Remediying Law, must be supposed a sinner and a criminal; *They that be whole need not a Physician; but they that are*

are sick: *I am not come to call the Righteous, but sinners to repentance, Mat. 9. 12.*

13. The Original Law both as it was first Subjective in our natures, and as it is now Objective in the Decalogue to our natures, requires perfect obedience: *Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Strength; Deut. 6. 5. Moses describeth the Righteousness which is of the Law that the man which doth those things, shall live by them; Rom. 10. 5. And accordingly in case of the least faileur, it denounceth eternal death; Cursed is every one that continueth not in all things which are written in the book of the Law to do them; Gal. 3. 10. Nor can sincere obedience give any title to life, by the Law of Creation: all the Right that it states us in to happiness is by the Law of Faith. The obedience which gives a claim to life by the Original Law, must be perfect, and perpetual as well as sincere: Seeing then none of the sons of Adam even in their best state, doth good and sinneth not, Eccl. 7. 20. 1 Kings. 8. 46. But in many things we offend all; Jam. 3. 2. And if we should say that we have no sin we deceive our selves, and the truth is not in us; 1 John 1. 8. It Naturally follow's that by the Deeds*
of

of the Law, there shall no flesh be justified in God's sight, *Rom. 3. 20.* But that as many as are under the works of the Law, are under the curse, *Gal. 3. 10.* The Papists do here grossly erre, by affirming that Mankind is still able perfectly to keep the Original Law. But in order to this they are necessitated to hold that some sins are in their own Nature venial, and that they are not *contra sed prater legem*, against, but besides the Law; *Belarmin. lib. 4. de justif. cap. 14.* The whole of which as it is false, so it is absurd and non-sensical. For if they be against no Law, they are not at all sins, but acts in themselves indifferent and Lawful. And if they be violations of any Law of God, i. e. if they be at all sins they demerit eternal death; That being the penalty annexed by God to the breach of every command; *Rom. 6. 23. Gal. 3. 10. Deut. 27. 26. Rom. 2. 9.* Besides did we remain able to fulfil & observe the Law of Creation perfectly, there could be no place nor room for the Law of Grace; For (as the Apostle saith) if there had been a Law given, which could have given life, verily Righteousness should have been by the Law; *Gal. 3. 21.* It being then impossible that they should be Coordinate, it remains that the one

one lye in a *subordination* to the other. And seeing that the Gospel in all its super-
 structions supposeth the Original Law still
 in Being, though not Universally to the
 same ends that it first served; and for as
 much as the Law of Faith is provided and
 introduced of God, to minister relief a-
 gainst the Law of Nature; it likewise ap-
 pears that the Original Law is now brought
 into a *subserviency and subordination to the
 Remedial-Law*. How and wherein this is,
 shall be farther laid open.

*First then; Our Lord Jesus hath in the
 Gospel adapted the Decalogue* (which is a
 compleat transcript of the Natural Law) *to
 be the alone measure of Moral Rectitude and
 Obedience*. Though the Gospel strengthen
 the Duties of Morality by new Motives,
 and improve them upon New Principles,
 yet it no where gives us any New Precepts
 of Moral Goodness. It is true, Christ
 once and again, particularly in the *fifth* of
Matthew, vindicates the Moral Law from
 the corrupt glosses and flesh-pleasing expo-
 sitions of the *Scribes and Pharisees*, who
 had restrained and perverted it from, and
 besides the meaning of the Law, and the
 intent of the Law-giver; But he no
 where superinduceth any New Moral Du-

ty that was not designed in the Sanction of it at first. He hath retrived the old Rules of Nature from the evil customs of the World, and rebuk'd the false expositions put upon the Decalogue by those who both then, and for a considerable time before sat in *Moses's* Chair. But he hath no where made new additions to them by putting his last hand (as some men take upon them to say) to an imperfect draught. And indeed, to affirm that the Decalogue was an imperfect and defective edition of the Natural Law, is to assert that which no way accords with the design of God's Wisdom and Goodness in giving it. For God's intendment in giving the Law of the *Ten* Commandments, being to relieve us against the Darknes of Moral Good and Evil, which had seized us by the *Fall*; we must suppose it a sufficient draught of the Original Law of Morality, otherwise we must conclude it not proportionable and adequate to the end it was given for, which to assert, is no less than an impeachment of the divine Sapience, Faithfulness and Goodness. Nor doth the bringing up such a report upon the Moral Law, accord with that account which the Scripture every where gives of it; *The Law of the Lord*

is perfect, Psal. 19. 7. Not onely essentially perfect, in respect of its purity and holiness, but integrally in respect of its plenitude and fulness. As it is in nothing superfluous which it ought not to have, neither is it deficient in any thing that it ought to have. *Thy Commandment is exceeding broad*, Psal. 119. 96. This it could not be, if it were not a perfect measure of all Moral Duties. Shall I add that the institution of New Moral precepts seems not at all consonant to the design that Christ came upon. The Holy Ghost entirely allots the giving of the Law to *Moses*, telling us that the work, errand, and business of Christ was of another Nature: *The Law came by Moses, but Grace and Truth came by Jesus Christ*, Joh. 1. 17. Christ's work was to bring into further light the Law of Faith, and to redeem us from the Curse of the Moral Law; not to augment the number of Natural Duties. This may suffice to perstringe among others a late Author, whose words are, *that the Decalogue was never intended for a perfect System of the Moral Law. That he cannot imagine, that by thou shalt not make to thy self any Graven Image, is meant, Thou shalt not institute Symbolical ceremonies;*

nies ; or that by thou shalt not Murder, alms and fraternal Correction are enjoyned, &c. Def. & Continuat, p. 312. It is likely, that he and those of his persuasion would take it ill if I should tell them with whose Heifer they here Plow: Therefore I shall irritate no man, onely recommend those who desire farther confirmation in this matter, to such who have debated the Socinian Controversies. Now with respect to Christs having made the Moral Law of the Family of the Christian Religion in the place already assigned it, a threefold *subordination* of that to this, is easie to be manifested. (1.) That it is upon the alone score of the Law of Grace, that God will accept any service at the hands of Sinners: For though the Law, as to the Obligation of it, remain still in force, and for the substance of it, will do so to all Eternity; yet that God will accept the service of Sinners, is to be wholly attributed to God's transaction with them in the Covenant of Grace by Jesus Christ. (2.) It is in the alone vertue of the Law of Faith, and God's Mercy and Faithfulness therein displayed and declared, that an ability is ministred to us of performing any part of Moral Obedience, so as to be accepted

cepted with the Lord, and afforded ground of expecting a reward thereupon. This Grace comes not by *Moses*: The Law as such, administers no strength for the performance of what it requires; this comes alone by Jesus Christ, *out of whose fulness, we receive Grace for Grace*, Joh. 1.16, 17. (3.) Though the Original Law continue both to claym perfect Obedience, and to threaten Death in case of the least faileur, yet because of the introduction of the Law of grace over it, the penalty shall not be executed, provided we be sincere Christians, & flie to the hope set before us, *Heb. 6. 18. Rom. 8. 1.* Notwithstanding both our manifest faileurs in that Obedience which the Law exacts, and its severe denunciation of wrath upon the least sin, yet our condition is not left hopeless, providing we fulfil the terms of the Law of Grace.

Secondly. The Original Law is brought into subserviency to the Law of Grace in this. That though in it self, and abstractedly considered, it be only shapen to drive us from God, and to fill us with thoughts of fear and flight, and accordingly that was the effect of it upon *Adam* as soon as he had sinned; yet through the introduction of the Remedying-Law, it is become a blessed

means in the hand of the Spirit, to conduct us to Christ and God through him. Hence it is stiled our παιδαγωγός *Schoolmaster to bring us to Christ*, Gal. 3. 24. And Christ is called τέλος νόμου, *The end of the Law for Righteousness*, &c. Rom. 10. 4. The scope and drift of the Law; He, to whom the Law guides and conducts: Thus the word is used likewise elsewhere, τὸ δὲ τέλος παραγωγείας ἐστὶ ἀγάπη; *Now the end (i. e. finis intentionis, the scope) of the Commandment is Charity*, 2 Tim. 1. 5. *And not as Moses, who put a vail over his face, that the Children could not stedfastly look eis τὸ τέλος τῷ κατεργασμένῳ, to the end of that which is abolished*; To that which God aym'd at in, and by the Mosaick Ceremonies, 2 Cor. 3. 13. That Righteousness which the Law becoming weak through the flesh cannot confer upon us, Rom. 8. 3. It conducts and leads us to Christ for the obtaining of. This is a blessed subserviency, that all that is frightful and perplexing in the Original Law, whether the amazing strictness of its precepts, or the severe dreadfulness of its denunciations, is made contributory and influential to bring us to Christ, and to God by him,

Thirdly.

Thirdly. Herein also is the Original Law subjected and made subservient to the Law of Grace: That Faith in the Messiah is constituted an ingredient in every Moral act in order to its acceptance with God; 'tis this which mainly gives every action its Moral specification. Though the foundation of all Moral Duties be laid in the Law of Nature; yet the practice of every Duty, with respect to acceptance with God since the fall, is regulated by that great positive Law of the New Covenant which enjoins the tending of all things through the Messiah. Now the manner of performance being an essential ingredient into the determination of the Moral quality of an action, and the New Covenant determining this as the manner in which every Moral action ought to be performed; it naturally follows, that Faith in *Jesus Christ* is become an *ingredient* into, and a *part* of every Moral Duty.

§ 14. Having intimated the introduction of a Remedying-Law, and the subordination of the Original Law thereunto: That which we are next to address to, is the unfolding our *impotency and inability for the performance of the Duties and Conditions of this Law of Grace.* We here suppose, that

the *New Covenant* hath its terms and conditions as well as the Old. Every Covenant of God, made with us, as with parties Covenanting, doth by vertue of the Nature of the thing, require some performance or other of us antecedently to our having an interest in, and benefit by the promises of that stipulation. We take likewise for granted, that *Repentance towards God, and Faith towards our Lord Jesus Christ*, Act. 20. 21. are the terms and conditions of the New Covenant. The state and condition of *Weakness, Alienation and Enmity*, that we are in to these great Duties of the Gospel, is what I intend a little farther to treat.

First then. The terms of the Gospel, together with the foundations on which they bear, were not discernable by Natural Light. They take their alone Rise in the sovereign will and pleasure of God; nor is there any medium by which we can know the free determinations of the Divine Will, but his own Declaration. These things have no foundation in the imagination of any Creature. They are ἐβαπτόμενα things not possible to be found out by sense or reason: It is only Faith on the Word of God that gives εἰς ἔλεγχος evidence and convincing demon-

monstration of them, and that begets an
inwardness or confidence and full assurance con-
cerning them, Heb. 11. 1. Hence it is
that the Gospel is so often stiled $\muυστηριον$ a
mystery; see Math. 13. 11. Rom. 16. 25.
Eph. 1. 9. & 6. 19. 1 Cor. 4. 1. &c.
 Some take the word to be of a Hebrew O-
 riginal, and to be equivalent to מסתור or
 מסתר a *secret*, or a *thing hidden*; others
 derive it from $\muυσος$ *niēto*, *clausos oculos ha-*
beo. Whencesoever we fetch it, the un-
 searchableness and hiddenness of the Gos-
 pel is intended in it. The New Covenant
 both in the Doctrines and Duties of it, lies
 in a higher Region than humane Reason in
 its most daring flight can mount to. The
 matters and concerns of it, are *omni inge-*
nio altiora, out of the *reach of Reason* to
 discern, till brought nigh by the Revelati-
 on of them in the Gospel, $\etaς εγνω ο χρισμος$
 $\sigmaιδ της σοφιας τ θεου$; *The world by all their*
Natural and Metaphysical Wisdom, knew
not God, viz. as reconciling Sinners to
 himself by Christ, till by the Gospel, and
 the Preaching of it, he made it known,
 1 Cor. 1. 21. How should it come under
 the Apprehensions of men, when it lay out
 of the reach of the Angelical Understand-
 ing, Eph. 3. 10: *Unto Principalities and*
Powers

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Powers in Heavenly places is made known by the Church, the manifold Wisdom of God. Had it not been for God's revealing it to the Church, the Angels themselves had abode in everlasting ignorance of it. There are no footsteps of it in the whole Creation, nor evidence of it in the works of Providence. The Placability of God through Christ is no part of the τὸ γνωστὸν τῷ Θεῷ. of that which maybe known of God, by the things that are made. Alas! How shall they believe in him of whom they have not heard? Rom. 10.14. That sin is pardonable, we can only learn it there, where we are taught how it is actually pardoned. Before we can be sure of the Reconcileableness of God, or the remissableness of Sin upon Faith and Repentance: We must first be perswaded of one of these three: (1.) Either that God both can & will forgive Sin without any satisfaction: But this according to the *Amyraldians* themselves, contradicts that *idea* of Righteousness, Holiness, and Justice which we have of God. Or (2.) That the Sinner himself can make satisfaction, but that is repugnant to Natural light as much (if not more) than the former. Or (3.) That God hath found out a way of satisfying himself, and that either by the death of his Son, or by

by some other means; not the *first*, for as much as there is not one *Iota* of the incarnation, death, satisfaction, &c. of Christ, in the whole book of Creation and Providence; neither the *second*, because notwithstanding the advantages which we, through the enjoyments of the Scripture have beyond the Heathen. of knowing what could have been, and what could not have been, we are yet so far from any clear certain grounds of believing the possibility of Salvation in any other way, that we are furnished with very momentous arguments to the contrary. Besides, if I should not not be counted Young, Raw, Petulant, &c. I would ask the Disciples of *Amyrald*, whether the works of God do naturally, and by a vertue intrinsical to them, declare this *Placability* of God, and Pardonableness of Sin on Faith and Repentance; or whether they do it by vertue of a Divine Institution? If they affirm the *last*, pray how come the Heathens without a Revelation acquainted with that *Institution*? Where, and by whom had God told the world so much? If they assert the *first*, which alone carries probability in it: Then (1.) *Adam* from his own, and his Wives not being instantly destroyed upon the commission of Sin,

Sin, had sufficient assurance of the Placability of God, and pardonableness of Sin, previously unto, and abstracting from all promulgation of the Covenant of Grace. (2.) How is it, that seeing there are in the Government of the World as manifest instances of God's severity, as his Lenity, that forgetting all thoughts of the Wrath and Anger of God, they should only possess a persuasion of his Mercy and Kindness. (3.) Suppose that God had preserved the Creation in *Being*, without transacting with Sinners in a Covenant of Grace (which I think implies no Contradiction,) pray what then of the Placableness and Compassion of God could it have taught us? In a word, all the Notices which the Heathen have, or at any time had of the Reconcilableness of God, they had it by Tradition from the Church, nor do they resolve themselves into any other Original. Shall I add in the last place, that I never understood the consistency of the *Amyraldian* Hypothesis, either with the Wisdom or Goodness of God. A Reconcilableness on terms which (according to those we are dealing with) men neither will, nor can come up to, and where there is no provision for their relief, signifies not
 very

very much, nor accords with infinite Wisdom which adapts one thing to another. Of all the defenders of Universal objective Grace, they spake most coherently, who affirmed the Heathens to have been saved by Philosophy, as well as the *Jews* were by the Law, or we by the Gospel. *vid. Clem. Alexand. Strom. lib. 7. Just. Mart. Apolog. 2.*

Secondly: such is the disproportion betwixt our intellectual faculties and the great objects of the Gospel, that they can neither fathom nor bear the Majesty of the doctrines of the New Covenant, though they be never so clearly revealed The Sun doth not more overpower and dazle the eye, than those things of the Gospel from which all our pardon and peace flow's, do overmatch our understandings. *The Natural man* (*ἄλογος ἀνθρώπος* the man of a large intellect) *Receiveth not* (*ὐδὲ χωρεῖ, non est capax, is not adapted,* a metaphore, saith Beza, taken from a small vessel, which cannot admit any large body into it) *the things of the Spirit of God* (*τὰ τῷ πνεύματι τῷ θεῷ* in contradistinction from the *τὰ τῷ ἡμῖν*) We may gather cockles on the shore, but we cannot dive to the bottom of these depths. It is enough that we are perswaded of the infallibility of the

the Testimony, we must not hope to comprehend the things testified. Our work is not so much to look after the evidence of the *things themselves*, as the Evidence of the *Revelation* of them. And herein we have an instance of the Love, Care, and Wisdome of God. that what is most incomprehensible in its own Nature, is above all other things revealed in terms most plain and intelligible. The obscurity of the Mystrious truths of the New Covenant is not to be reflected on the darkness of the Declaration, but is to be ascribed to the Majesty of the things declared. *Est enim objectum ita sublime, ut a mente nostra perfectè comprehendi nequeat, non etiamsi careret omni labe: tanta scilicet rei creatura modus capax non est:* The things are in themselves so sublime, that were our understandings pure and unspotted they could not be grasped or comprehended; Our finite capacities bearing no proportion to them; *Amyrald.* Therefore, as one saies; *sicut in Logicis argumentum facit fidem, sic in Theologicis fides facit argumentum: ut demonstratione begets faith in Philosophy, so faith begets assurance in Divinity;* *Alex. Alens.* The Scripture of whose Divineness we have all the evidence that is possible, is the truest ground

ground for the certainty of particular Doctrines, that our understandings can rest in. *Jansenius* therefore say's well, that *quemadmodum intellectus Philosophia suscipienda propria facultas est, ita memoria Theologia. Ille quippe intellecta principia penetrando Philosophum facit; hac, ea quæ sibi scripto aut prædicatione tradita sunt recordando, Theologum Christianum: As the understanding is the proper faculty for Philosophy, so is the memory for Theology: for as that by penetrating into the Principles of things makes a Philosopher, so this by remembring what it meets with in, and hears from the Word, maketh a Divine; Tom. 2. lib. præm. cap. 4. pag. 4.*

Thirdly, There is not only a Physical disproportion through the finiteness of our faculties, betwixt us & the objects of the Gospel, but there is also a contracted adventitious Moral ineptitude, through the privation and loss of that Rectitude which was at first concreated with us. I grant that the Doctrines of the Gospel being attended with so great subjective and objective evidence of their truth, neither indwelling lust nor practical immorality can prove a total bar to the assenting to them. Unregenerate men may perceive the truth of Scrip-
true-

ture-Propositions, as well as of those of Humane Authors; The word revealing things as clearly, and being accompanied with more & stronger motives of credibility than any other writings are. But through want of a *Vital* alliance to the things they are conversant about, there is a *Threefold* unhappiness such men labour under. (1.) They are Sceptical and fluctuating in the belief of Gospel-truths. Every temptation can fetch them off. In stead of a firm settledness of mind in the perswasion of them, they are loose and *Aporetical*. Their assents are weak and vanishing. Divine truths having no *cognition* with the subject they are in, they are easily blown away or wither; whatever certainty be in the *object*, there is little in the *Mind*. They want the *full assurance of understanding of the Mystery of God, and of the Father, and of Christ*. *No man* (saith the Apostle) *can say that Jesus is the Lord, but by the Holy Ghost: 1 Cor. 12. 3.* He cannot say and profess it from a full perswasion of heart, till the Holy Ghost have taught it him, See *Heb. 11. 1.* And remember the notion we have already given of the design and meaning of those words. (2) Their knowledge of Gospel-mysteries is not affective. They do

do not savour the things they assent to. Objects have quite an other aspect to an unregenerate person, than they have to one that is *renewed in the Spirit of his mind*; and the act of seeing is of a different kind. How tasteless are the great truths of the Gospel to unregenerate souls, and how faint are the Rayes of Gospel-Light! The mind being deprav'd by impure and vitious tinctures; it doth not relish the things which it is even perswaded of. *Unless a man* (saith Christ) *be born again,* *ὅτι οὐ δύναται ἰδὲν εἰν τὴν βασιλείαν τοῦ Θεοῦ;* *he cannot see* (know or understand) the *Kingdome of Heaven* (the mysteries and doctrines of the Gospel.) Hence it is that the believing soul, though otherwise simple and ignorant, hath an insight into the things of God, which the Learned, whose hearts are not connaturalized to the Gospel, have not. It is one thing to know in the Light of Reason, and another thing to know in the Light of the Spirit. Therefore the doctrines of the new Covenant being

*πνευματικῶς, * Spiritually discerned; 1 Cor. 2: 14.*

sicut animaliter, vel rationaliter cognoscere aliquid est ex iudicio rationis cognoscere, Musc. ad. 1 Cor. 2. Animalis homo int. Rigit quidem vocabula & aliquot sententias: Spiritualem autem eorum sensum percipere & fidem eis habere non potest, Par. ad. 1 Cor. 2, 14.

* *Spiritualiter res divinas cognoscere est eas agnoscere iudicio, ductu & illuminatione Spiritus;*

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They lye out of the *Gust* and true perception of a Carnal man. For as to discern *Rationally* is to perceive it in the vertue of a *Rational Principle*, and through the influence of Reason: So to discern a thing *Spiritually*, is to do it by a *Spiritual Principle* and through the illumination of the Holy Ghost. It is an excellent expression of *Amyrals*. *Quod sicut operationes omnium animantium, quantumvis subtilissima, nihilominus cum iis quæ a mente hominis profiscuntur, collata, defectum Rationalis facultatis arguunt; similiter &c.* that as the operations of Brutes how sagacious soever they be, yet being compared with the operations of men, do manifest a want of a faculty in them, that we are endowed with; so the sublimest actions of Natural men, being compared with the operations of such as are born of God do as plainly argue the lack of a faculty in those which these have. *Thes. Salm Tom. 1. p. 139.* (3.) Their knowledg of divine truths is not transformative Their assent is accompanied with a disaffected heart to the things they assent to. Under all the imbellishments of knowledg, they are not attempered into the likeness of what they believe and profess. Their *hearts* are not changed into the *vital Image* of truth, but remain

remain *Animal* and *Brutish*, notwithstanding all the Notions their *heads* are fraught with. They are not cast εἰς τὴν διδασκίαν, into the *form and mould of the doctrine they believe*. Their hearts and affections are not framed into the similitude and figure of it. The Word is not ἐμψυτος λόγος: an *Ingrasted Word*, turning the whole stock into its own nature and likeness. But they do τὴν ἀλήθειαν ἐν τῇ ἀδικίᾳ κτείουσιν, *hold or imprison the truth in unrighteousness*. Inest homini sancta legis scientia, nec tamen sanatur vitiosa concupiscentia. Aug. lib. de gest. Pelag. cap. 7. see Rom. 7. 8.

Fourthly. Because of *Weakness* through the loss of the *Divine Image*; and because of *Enmity* through indwelling lust; we are altogether unable in our selves savingly to comply with the terms of the Gospel. There is an ἀδυναμία a want of power in every one of us to those things. No man can come to me except the Father draw him: Joh. 6. 44. To come is as much as to own Christ as the sealed and Anointed of God, and to believe in him as the alone Mediatour and Surety (Joh. 5. 40. Joh. 6. 35, 37.) And without the Fathers drawing i. e. without an efficacious work of God ingaging the Soul in a most sweet but powerful manner

no one will be ever found in the practice and exercise of those things. There is both that disproportion of faculty, and that wicked averſation from the terms of the Gospel in every one; which only the Divine Spirit can relieve and conquer. Objective grace or the Moral Swaſion of the word is not enough, we need alſo ſubjective Grace and a new principle. What a dead man is to vital operations, that every one by Nature is to Spiritual acts. The ſoul is not more neceſſary to the body, for the functions of Life, Senſe, and Reaſon; than the *Spirit of life in the New Birth* is to all holy performances. We not only need inſinuations of Spiritual light to awaken our ſlumbering minds, but to elevate and diſpoſe them for the due perception of the things of God; nor do we only need grace to court our perverſe wills, but to determine them to the choice of holineſs. An impotency is acknowledged by all who meaſure their conceptions about theſe things, either by the declaration of the Word, or the Univerſal experience of Mankind. *The Natural man is δυνάμει γινώσκει cannot know the things of the Spirit of God, becauſe they are ſpiritually diſcerned; 1 Cor. 2. 14. The Carnal mind; φρόνημα τῆς σαρκὸς (the wiſdom of the*
fleſh,

flesh, i. e. the best thoughts, affections, inclinations and motions of the mind of a Natural man; *οὐκ ἔ* being as much as *homo corruptus*, Joh. 3. 6. Gen. 6. 3.) is *Enmity against God*, *ἐχθρὰ* in the abstract: For it is not subject to the Law of God, neither indeed can be, *οὐκ ἔστιν ὑποτάσσεται*, Rom. 8. 7.

Fifthly; How this impotency is now to be called, is not of so great consequence as some men make it. For on the one hand all are agreed, that it consists not in a *Deprivation of any Essential Power or Faculty of our Rational Being*: This *Spanhemius* as well as *Amyrald*, *Twiss* as well as *Truman* are at an accord in. And it is granted likewise on the other hand, that it is not only *Congenite* with us, and so in that sense *Natural*, wherein we are said to be by Nature the Children of Wrath; but farther, that it implies both a want of *con-created Rectitude*, and a *connate pravity* and *aversion* from God; and that it is only God who can overcome our opposition, and relieve our weakness; and that secluding his work upon the soul, we neither will nor can comply savingly with the terms of the Gospel: so that whether it ought to be stiled a *Moral*, or a *Natural Impotency* is for the most part but a strife about words. There is a perfect harmony as to

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the sense and meaning, the alone contest is about the manner of expressing and phrasing it. Philosophy is only concerned in it, not Divinity. Nor is the question, who speaks most *truly*, but who speaks most *properly*. It is the dispute of *Divines*, not of Divinity. The terms might have been avoided without prejudice to truth; Nor do I know any reason for the use of them, but to confound mens apprehensions. I heartily wish that those Learned persons who have made so great a noise about Moral and Natural power, would have been so ingenuous as to have told the World that they impeached no man of error, but only of solecism, and that their adversaries were as sound in the matter contended about, as themselves, only that they had not the luck of declaring it in so apt words: as this would have contributed more to the peace of the Church, so hereby private Christians would have judged their concern but small in these debates. But seeing for Reasons that I think not fit to enquire into, this needful Advertisement hath been neglected, I hope it will not prove an unacceptable service that we have here suggested it; presupposing then that Agreement in the *Main* which hath been
inti-

intimated ; All that lies upon our hand, is to enquire who express themselves most Philosophically in this matter. And though I must confess that ἡ ἐκλογὴ

τῶν ἐνομαζῶν μὲν αὖ τὸ δύναται,

Dion. Halicarn.

apt words are of great im-

port to a clear apprehension of things ; yet I must withal add, that I am no friend to a *καινότητα*, or a *coining of new terms* when old ones will serve the turn. And I am so far from seeing any solid ground, why in the matter and case before us, we should wave the word *Natural* for the word *Moral* ; that I think there is a great deal of reason for the contrary. (1.) The most likely way of arriving at a distinctness of understanding our present inability, is by considering what at first was communicated to us, and for what ends ; and according to this method of proceed , I would argue thus. That impotency which consists in the want of a principle not only concreated with us, but *Naturally* due to our undefiled Natures in order to our living acceptably to God, may I think not unfitly be called a *Natural Impotency* ; and that the impotency under consideration, is such, were easie to demonstrate from what our Divines have proved against the Papists, viz. That

Grace was *Natural* to man at first, not *Supernatural*. (2.) As the strength and malignancy of a Disease is best known by the powerful remedies which are necessary to conquer it; So the quality of our inability will be best understood by considering the Nature of the means which can relieve us against it. That *inability* then, which *Moral* means are not sufficient to relieve us against, is more than a *Moral* inability; Now that *Moral* means are not sufficient to relieve us against the impotency we labour under, might be easily proved by producing the arguments for *Inward Efficacious Grace*, against those who admit only a *Moral* Suasion; but this I suppose sufficiently done against *Pelagian*, *Jesuits*, and *Arminians*; and in the matter both of the necessity of efficacious Grace, and the way in which it is wrought we have both *Amyrald* and *Truman* harmonizing with us. (3.) Let us measure our thoughts by the report which the Scripture makes of our *inability*, and we shall find abundant cause of judging it a *Natural* Impotency. For the better clearing of this, we may observe that in order to our readier conceiving our ineptness and indisposition to the things of God, the Lord is pleased to represent it under

der such Metaphors and Similitudes as are of a familiar and easie perception, and to wave others which possibly may be more Emphatical: I shall only take notice that the Holy Ghost upon this occasion frequently styles us *Blind*. Now *Blindness* properly is affirmed of the eyes of the body, and thence transferred to the Soul. As we do not call him *blind*, who wants a visible object, or who wants an enlightened medium, nor yet who wilfully shuts his eyes in the Meridian shine, but him that wants an *Organ*; so in spiritual things we are not to stile him *Blind*, who by shutting his eyes precludes the light, but he only is so that wants the faculty of seeing.

Other arguments to this purpose I supersede at present; for the pursuing of this controversie is not that which we are much concerned in. And indeed, while such an *ασυνεπεία* is on all hands acknowledged, which only the immediate, inward, efficacious working of the Spirit of God can

Intellectus humanus non est id quod in oculis corporis est facultas videndi; cui satis est si lux externa offeratur, Muscul. in Isa. 42. Cæcus est privatio Luminis interni: cui tamen deest externum, privatur quidem actu videndi, cui vero internum deest privatur potentiâ videndi, quantum ad organum spectat. Strang. de Volunt. Dei lib. 4. cap. 8.

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can relieve us against; other debates are of small moment. Only, seeing βέλεται δὲ ἡ φύσις τοῖς νοήματιν ἵεσθαι τὴν λέξιν, ἢ τῇ λέξει τὰ νοήματα; *Nature requires that words be adapted to Conceptions, not Conceptions moulded to words.* I will always prefer λόγον λευκόν *a clear expression* to that which is doubtful and equivocal, which I reckon *Moral Impotency* to be.

§. 15. *The necessity of Grace for the succouring us under, and relieving us against this impotency is pleaded by all:* But it is withal too true, that under the most specious pretences of it, there is nothing more meant by some, but our *Natural* faculties, or at most the *Objective* assistances of the Holy Ghost in the Gospel. That all the *Jesuits* and *Arminians* intend in effect no more, were easie to demonstrate, if that now lay before us. All that we intend on this head at present, we shall reduce to three conclusions.

First: *The operation of the Holy Ghost upon our faculties, is always in agreement with, and in conjunction with the Word.* We allow no man to pretend to the guidance of the Spirit, who cannot justify what he pretends to be conducted in, by
some

some Scripture-Text. The inward energy of the Holy Ghost, presupposeth the outward teaching of the Scripture. There is always a sweet harmony betwixt the *subjective* and *objective* teaching of the same Spirit, *Jam. 1. 18. Rom. 10. 17.* As upon the one hand, *tolle Spiritum a verbo, & remanet mortua litera*; so on the other hand, *tolle Verbum a Spiritu & non amplius remanet Spiritus Dei sed Sathanæ potius*; Take away the Spirit from the Word, and the Word is but a dead Letter; so take away the Word from the Spirit, and it is not the Spirit of God, but of Sathan rather; *Heming. in Rom. 11. 27.* And therefore we require both an assiduous study of the Word, and an examination of all impressions by it, *1 Joh. 4. 1. 1 Thes. 5. 21.* As less will not secure us from unaccountable impulses, so there is no fear of Enthusiastick phrenzies where this method is attended to.

Secondly: There are those arguments impressed on the Scriptures, as are every way fit to sway our Rational minds. The Spirit doth not hurry us against Light and Reason, but leads us by discovering a prevailing evidence in the things that it frames and moulds us to. There is conviction goes along with the Spirits efficacy,

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ἡ ἀρετὴ τοῦ πνεύματος καὶ τῆς δυνάμεως, in demonstration of the Spirit and of Power, 1 Cor. 2.4. When-ever the Holy Ghost by a vital presence perswades the soul to disengage it from sin, and attract it to holiness, he doth it in a way that is congruous to our Nature, & the soul divorceth that, and espouseth this upon plenary conviction. *Flectis Deus voluntates non invitas, sed volentes*, August. He doth not reduce us to himself by overthrowing our Wills, but by the irradiations of truth and efficacy of Grace he makes us willing. *The Spirit when he comes, ἐλθὼν, he will convince the world of Sin and of Righteousness, &c. Joh. 16. 8.* He will manage it in way of demonstration. Now the *Topicks* of these Arguments are partly the precepts of the Word, which are all holy, just, and good; agreeable to the Dictates of Reason, and the distinguishing taste we retain of Good and Evil. Approving themselves to our understandings, if they be not enslaved to our lusts and sensual appetites. Courting us to our interest, as well as obliging us to our duty. Arguing the Mercy of the Legislator, as well as his Sovereignty. Partly the promises of the Word, which as they are in their Nature suitable to the immaterial quality of our souls

souls, and in their duration to their perpetuity and immortality. So they are propounded to us upon the strongest grounds and motives which can engage our hopes and faith; namely, the Promise and Oath of God, the death and merit of Christ, the earnest and pledg of the Spirit. Partly the threatnings of the Word, which as they are dreadful in reference to things they denounce, whether we consider the Nature of them or their continuance; so they are unavoidable unless we repent and believe.

Thirdly; *There is an immediate powerful operation upon the Soul it self, by which our Opposition is conquered, our impotency relieved, our faculties healed, and elevated to concur as vital principles of Faith and New Obedience.* There is a secret ^{impression} or powerful working on the Soul, by which the darkness that did benight us is dispelled, our minds irradiated with beams of light, our wills softned and rendied pliant, and our affections purified and changed. The faculties being one individual entity both with one another, and with the Soul, only receiving various denominations according to its exertions to different objects; what-ever impresseth or affecteth the

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the Soul, so as to dispose it to one operation, disposeth it proportionably to all. This is called the *saving us by the washing of Regeneration and renewing of the Holy Ghost*, Tit. 3. 5. *The Creating us again to good works*, Eph. 2. 10. *The shining into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*, 2 Cor. 4. 6. *The giving us an understanding to know Him that is True*, 1 Joh. 5. 20. *The enlightning the eyes of our Understanding*, Eph. 1. 18. *The working in us to will and to do*, Phil. 2. 12. *The writing the Law in our hearts*, Jer. 31. 33. Hence we are said to be *born of the Spirit*, Joh. 3. 5. *To be taught of God*, Joh. 6. 45. *To receive an Unction from the Holy One*, 1 Joh. 2. 20. *This is the New man, which after God, is Created in Righteousness and true Holiness*, Eph. 4. 23, 24. *This is our being made partakers of the Divine Nature*, 2 Pet. 1. 4. *This is a vital Law*, Rom. 8. 2. *The Spirit of God dwelling in us*, Rom. 8. 9. *By this we become of quick understanding in the fear of the Lord*, Isa. 11. 33. This restoreth the Soul to an athleticque healthiness, like leaven ferments it into its own Nature, and by a vital antipathy crosseth all

all the heavings and stirrings of Lust in it. And where this inward working is withheld, outward teaching signifies little. *Sonus verborum nostrorum aures percutit, Magister intus est. Nolite putare quencquam hominem discere ab homine. Admonere possumus per strepitum vocis nostrae; si non intus sit qui doceat, inanis sit strepitus noster;* The sound of our words strike the ear, but the teacher is within. No man learns of another the things of God. We may admonish, but all is in vain, unless he be within that instructs, August. *Per vocem non instruitur quando mens per spiritum non Ungitur;* Where there is not the inward anointing, there is no saving instruction received by the outward Ministry of the Word, Greg. Homil. 30. in Evang. There is an actual influence of the Spirit both irradiating the word, and elevating the faculty; otherwise nothing is truly attained.

§ 16. A New Principle being thus formed in the soul, there is thereby begotten a promptitude and readiness of acting according to the Law of Creation. So that wherever there is Grace, there is Vertue also.

Grace

Gregorius vocat,
allocutionem intimam
inspirations, quae
humanam mentem
contingendo suble-
vat.

Grace is our Medicine by which our Averſion and Weakneſs in reference to the Original Law is removed and healed; and proportionably to that meaſure of it we are made partakers of, we are brought under an inclination and into an aptitude of obeying the Primitive Law. There is hereby an *ἀναθετάωσις* a *reſtoring us in Chriſt as our head to our primitive dependance on God, Eph. 1. 10.* Through him we are not only recovered to a ſtate of favour but reduced to a ſubject poſture. The Soul is now brought into a due ſubordination to God as its Maker, Preſerver, and Rector. In ſtead of adhering to the Creatures and purſuing the gratification of the animal life, God becomes our great end and the pleaſing him in all things our main ſtudy and endeavour. According as the will of God becomes known, it is ſpontaneouſly embraced, and complacentially reſted in. The Grace of God not only teacheth, but enableth us to *deny Ungodlineſs and Worldly luſts, and to live ſoberly, righteouſly and Godlily in this preſent world, Tit. 2. 11, 12.* Exemplarineſs in all vertuous converſation is a certain concomitant & effect of renewing Grace. However immoral men may be antecedently to their being *born of God,*
yet

yet afterwards vertue is a chief part of their endeavour and study, 1 Cor. 6. 11. If any then pretending to Grace do either in their doctrines encourage immorality as the *Nicolaitans* and *Marcionites* of old, and some Germane *Antinomians* of late; or in their practice be void of sobriety and honesty: Let the persons so teaching and walking bear the imputation of it; but let not Religion in General be reflected on. So far are all the Advocates of Grace as distinct from Moral Vertue that I know of; from setting them at odds, that they Unanimously affirm, that where there is not Vertue there can be no Grace, and that none can be truly Devout, that is not highly Moral. It is true, our renovation being carried on but by degrees, and there being remains of indwelling and unmortified lust in the best, there is not one, but at some time or other is transported less or more to undue objects. But so far as any one is imbued with the spirit of life, and *born of God, he sinneth not, because his seed remaineth in him*, 1 Joh. 3. 9. It is a most slanderous imputation therefore which a late Author fast'neth upon the Nonconformists, *that they have brought into fashion a Godliness without Religion, Zeal without*

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Huma-

Humanity, and Grace without good Nature, or good Manners, Eccles. Polit. p. 74. see also Def. & Continuat. p. 308. & 338. &c.

§. 17. An Obedience to the Law of Creation, answerable to the Original and proper form and tenour of it, we have already demonstrated to be in the lapsed state impossible. For as it is a contradiction to make that not to have been, which hath been, so is it to suppose a conformity in him who hath sinned, to that Law, which in its primitive Sanction requireth every man to be sinless. Yet this Law being still continued, not only as the Rule that God will judge every man by, who through non-compliance with the terms of the Gospel, is not relieved by the Law of Faith: But also as the Rule of that obedience, which with some attemperations introduced by the Indulgence and Mitigation of the New Covenant, God continues to exact of every one that shall enter into life. It will not be amiss to enquire briefly into the *Nature and degree of that obedience, and to state the ability we enjoy through Christ of performing it.*

First then; Sincere Obedience to the whole Law of Creation is not only still required, but it is required under the penalty of

of Damnation. Though the Gospel relieve us from the sentence of the Law on failure of perfect obedience, yet it ministers no such relief where there is a want of sincere Obedience. An endeavour to walk in all the Moral Commandments of God, with a performance of the superadded Duties which respect the Mediator, is the qualification required in every one that would escape legal Wrath. And if it were not thus, the most wicked might lay claim to Pardon and Salvation as well as the most Holy. And the Gospel in stead of being an engagement to duty, were an indulgence to sin: *Christ is the Author of Salvation to none but to them who thus obey him*, Heb. 5. 9. And that we may not here deceive our selves, and think that we are *sincere*, when we are not, I will only mention two things, leaving the prosecution of them to practical discourses. (1.) That to live in the constant allowed neglect of any duty, or prosecution of any sin is inconsistent with sincerity, 1 Joh. 3. 6, 10. Rom. 6. 12, 14, 20. (2.) There are some sins which the very falling into, argues the heart never to have been upright with God, 1 Joh. 5. 16, 17, 18.

Secondly: Improvement in all habits of Grace, and degrees of Holiness, with endeavours after a most exact strictness are likewise required of us. Be ye perfect as your Father which is in Heaven is perfect, see 2 Pet. 1. 5, 6, 7, 8. 2 Pet. 3. 18. 2 Cor. 7. 1. And though damnation be not denounced here in case of failure, yet hereupon we miss much comfortable communion with God, are liable to the withdrawments of the sense of his love, and are exposed to what paternal castigations he thinks fit in his Wisdom to inflict, Psal. 89. 31, 32, 33.

Thirdly: There is provision made in the New Covenant for the promotion of our strength and growth, if we be not wanting to our selves. There is a fulness of Grace in Christ, out of which we have ascertainment of supply, providing we attend unto the means appointed for the Communication of it. An unshaken Faith in the power of God, and in the assistance of the Spirit, a watching unto prayer with diligence and constancy, Meditation of the ugliness of every sin and amiableness of Universal Righteousness, &c. are exceeding useful hereunto. Here mainly lies a Believers Province, and the attainment is not onely possi-

possible but easie; if sloth, negligence, love of ease, indulgence to the flesh, superficialness in Duty, unbelief of the promises, do not preclude and bar us. But then we are only to blame our selves, not to slander the provisions of the Gospel.

Fourthly: In the vertue of Gods furnishing us with a principle of Grace, the heart is immediatly imbued with a sincere Love to God, and becomes habitually inclined to walk in his Laws. Obedience is connatural to the New principle. And though through remains of indwelling sin, and the souls hearkning to temptations; we be not so uniform in our Obedience, nor at all times alike disposed to Holy exercises; yet partly from the struglings and workings of the vital seed it self; and partly through the supplies ministred by the Spirit, according to our exigences, we are so far secured, that we shall not disannul the Covenant; see *1 Joh. 3. 9. Jer. 32. 42. 1 Cor. 10. 13. 1 Pet. 1. 5.* So that now upon the whole *Christs yoke is an easie yoke*, Math. 11. 30. *nor are his Commandments grievous*, 1 Joh. 5. 3.

CHAP. III.

(1) *The Question reassumed: Two Great Instruments of Duty; The measure regulating it, and the principle in the strength of which it is performed, The first of these discoursed in this chap. (2.) All that Relates to Religion, belongs, either to Faith or Obedience, so far as Natural Light is defective in being the measure of that, so far is it defective in being the measure of this. (3.) All Obedience refers either to Worship or Manners; Natural Light not the measure of Religious Worship. (4.) An inquiry into the Original of Sacrifices; not derived from the Light of Nature, nor taken up by Humane Agreement; their foundation on a divine Institution justified at length. (5.) Manners either Regulated by Moral Laws, or by Positive. Natural Light no Rule of positive Duties. (6.) As it's subjective in Man not a sufficient Rule of Moral ones. (7.) Considered as ob-*
jective

jective in the Decalogue, only an adequate Rule of Moral performances, not of Instituted Religion.

§. 1. I Cannot think that I have digressed from the subject which I have undertaken, while I have been discoursing *Principles* which have so great an influence as well upon the due Understanding, as the right deciding of it. These being then proposed and confirmed in the former Chapter; We are now not only at leisure, but somewhat better prepared for the prosecuting the assertion at first delivered, *viz. That Morality doth not comprehend the whole of practical Religion; nor doth all the Obedience we owe to God, consist in Moral Vertue.* For the clearer stating and determining of this, it must be observed that there are two great *Instruments* of Duty, the *measure* *Regulating* it, which we call Law, and the *Principle in the strength of which it is to be performed*, which we call Power. That directs and instructs us about it; this adapts and qualifies us to the performance of it: By the *first* we are furnished with the means of knowing it; and by the *second* with strength to discharge it. Both these were at first concreated with, &

subjective in our Natures. There resided in us Originally, not only an ability of mind, of discerning the whole of our Duty which the Law of Creation exacted of us, but a sufficient power to fulfil it. Whether since the *Fall* we abide qualified as to either of these, is yet farther to be debated. The first we shall Discuss in this Chapter, having designed the following for the examination of the other.

We have already demonstrated the Law of Creation, commonly called the Law of Nature, to be the alone Rule and measure of Moral Vertue. This is granted by a late Author: *The practice of Vertue* (saith he) *consists in living suitably to the Dictates of Reason and Nature*, Eccl. Polit. p. 68. Now the Law of Nature may be considered either as 'tis *Subjective* in man, or as 'tis *Objective* in the Decalogue. As 'tis *Subjective* in man, 'tis vulgarly stiled Right Reason, The Light of Nature. The Philosophers who were the primitive Authors of the *Term* Vertue, knew no other Rule by which it was to be regulated, but Reason: This they made the alone *κρῖσιον* of vertues Mediocrity. *The Mediocrity of Vertue* (saith *Aristotle*) is, *ὡς ὁ λόγος ἐξ ὁδὸς προσαΐει*, as *Right Reason dictates*, Eth. lib.

lib. 3 cap. 8. Ἀρετὴ ἡν ἔχει μὲν τὸ ὀρθὸν λόγον,
Vertue is a Habit measured by right Reason;
 idem Eth. lib. 4. cap. 3. Other testimonies to this purpose we have elsewhere produced, viz. cap. 1. Now I affirm, *that the Law of Nature is no sufficient Measure of Religion; and consequently that all Religion consists not in the meer practice of Vertue; but that there is something beyond the bounds of Moral Vertue, besides*

Eccl. Pol. p. 69.
 def. and continuat.
 P. 338, 339. ibid.
 P. 315.

Chimera's and flying Dragons. And that the Christian Institution is not a meer digest of the Eternal Rules of Nature & right Reason.

§. 2 All that Relates to Religion may be reduced either to faith or obedience; to what we are to *believe*, or what we are to *perform*. Faith and practice engross the whole of mans duty. *Credenda & agenda* constitute the System of Religion; nor are the Articles of our *Creed* less necessary than the precepts of the *Decalogue*. It is not therefore the *running after a Bubble of our own blowing*, as a late Author phraseth it, *def. & continuat. p. 326*. To discourse the obligation we are under to *Articles of Belief*. For as they constitute one entire part of Religion, and are bound upon our souls by
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the same Authority, and under the same penalty with Moral services: So our assent to them and belief of them is not only a necessary part of that Homage and Fealty we owe to God, but it is introductive of all the other operations and services we exert towards him. Every distinct act of obedience, supposeth a distinct act of faith with reference to some Article or other. So far as we preclude any Article of faith from our Belief, we so far discharge our selves from the practical obedience that emergeth from it. Our obeying the Sovereign will of God, doth not only suppose his Veracity in every Revelation of his will concerning our Duty, but a distinct knowledge and fiduciary assent to the several Articles from which it ariseth, and on which it attends. The Articles of our faith are not like the Theories of Philosophy which no way influence obedience; but every *Dogma* in the *Creed* is subservient to, and authoriseth a practical Homage. So far then as Natural Light falls short of being a sufficient measure of the *Credenda* of Religion, so far doth it also fall short of being a Measure of the *Agenda* of it. Is it probable that it should direct us to the conclusions, when it is ignorant of the premisses? or that it should
inform

inform us of the Superstructures, when it hath no knowledg of the foundation? Though nothing proposed to our belief be repugnant to Reason; yet I hope we do not so far *Socinianize* as to deny but that there are some things above the reach and comprehension of it. Some Articles of our Religion, as they have no foundation at all in Nature by which they can be known or understood, (such are the Doctrines of the Trinity, The Incarnation of the Son of God, The Resurrection of the dead, the Oeconomy of the Spirit, and the whole method and means of our Recovery by Jesus Christ:) So being most plainly revealed, they exceed the *Grasp* of our minds as to the full comprehending of them. Though Reason be the great *Instrument* by which we come to discern what is Revealed for our belief; yet 'tis no way's the *Formal Reason* of believing them. Though we examine the Truth and certainty of Revelation by it, whether such a Declaration be from God, or not; yet it neither is, nor can be the Standard Regulating the things Revealed. There are other Doctrines, which though as to our perception of them, they have a foundation in Nature, and there be *Natural Mediums* by which they may be discerned;

discerned; yet such is the present Darkness and pravity of our minds, that without the assistance of a Revelation, they only puzzle, mislead, or leave us sceptical about them. Of this kind are the Articles relating to the Production and Fabrick of the World; the Origine of Evil; the Corruption of Humane Nature; the Ingress of Death &c. Concerning which never any without a supernatural Revelation attained either to satisfaction or certainty. Much of that Homage and practical obedience which we pay to God, results from Truths depending on meer Revelations. Yea it were not difficult to demonstrate, that there is hardly one Article of Belief so fully and certainly known by Natural Light, as is requisite to a through incouragement and practice of vertue, and suppression of vice. A knowledg of the Entrance of sin, the corruption of Nature, our obnoxiousness to Punishment, together with an account of the means provided of God for the Removing of Guilt, and the bringing us to a Reconciliation with himself, are absolutely necessary to be understood, in order to the performance of the Duties of the Gospel. On these *Heads* doth the whole of Instituted Religion and Christian obedience

odience depend. Now whatever dark and uncertain guesses, men through the exercise and improvement of Natural Light may arrive at, as to some of those, yet no one left to the conduct of meer Reason arose ever to any clear perswasion & full certainty about them.

*See Amyrald his
Treatise concerning
Religions, from page
183, to 264.*

That Light wherewith every man is born, hath served the best improvers of it for little else, but to mislead them about these things. Nor needs there any other evidence of this, but the sad prevarications of the most knowing persons of the World, where a Revelation hath not been heard or received, concerning them. Forasmuch therefore as Natural Light is every way incapable of instructing us in these Truths, it necessarily follows that it can direct us unto none of the Duties which proceed from them. It is a poor Apologie of a late Author, *that intending a comprehensive scheme of the practical Duties of Religion he purposely omitted articles of meer belief, as impertinent to the matter and design of his enquiry; Def. & Continuat. p. 326.* For besides that there are no Articles of Meer Belief, every one being adapted more or less to influence our conversation either to-

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wards God or man: The doctrines represented by the learned person whom he there reflects on, are such as ground the whole of Christian practice; and to exclude them the Scheme of Religion, is plainly to vacate all the Duties which as Christians we are bound to.

§. 3. Whatsoever appertains to *Obedience*, must be referred either to *Worship*, or *Manners*. To one of these branches do all the practical Duties of Religion belong. That which we advance to then in the next place, is, *That the Light of Reason, or the Law of Nature, as it is subjective in man, is no due measure for the Regulating of Divine Worship*. We do not deny but that Natural Light instructs us, That God is to be Worshipped. That there is such a Homage as Worship due from man to God, we need no other Assurance than what our Reason gives us. Though the School of *Epicurus* differ from the rest of man-kind in their inducements of venerating the Deity, yet they acknowledge that we ought to venerate Him. Never any that confessed a Supreme Being, but they also confessed that such an honour as worship, ought to be paid him. This is indelible in every mans Nature, & without de-
vesting

vesting our selves of our faculties, we cannot gain-say it. Nor do we deny in the second place, but that we may arise by the Light of Reason to that knowledge of God, as may sufficiently instruct us that some *Media* of Worship taken up by divers, are Unbecoming Rational Creatures to perform towards a Being of that Nature and Perfections that God is. The Obscene Rites, and Lascivious Ceremonies of the Heathen in their Worshipping of *Bacchus*, *Pan*, *Flora*, *Cybele*, &c. the Salvage Sacrifices to

Moloch, *Saturn*, &c. are justly therefore charged as repugnant to Natural Light. Reason being derived from God as well as Scripture, whatever is found contradictory to the true principles of that, is as unsuitable to tender to God, as that which is expressly forbid by this. But that which I affirm, is, that the Law of Nature as it is *subjective* in man, can give no certain di-

Primus est deorum cultus, Deos credere, deinde reddere illis majestatem suam, reddere Bonitatem sine quâ nulla majestas est. Sen. Epist. 94.

Non tantum stoliditate, & monstrositate simulachrorum, sed & sacrificiis homicidiorum, & coronatione virilium pendendorum, & mercede stuprorum, & festione membrorum, & abscissione genitalium, & festis impurorum eoscanorumque ludorum, Deos venerabatur. Aug. lib. 7. de civit. Dei, cap. 27.

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rections about the Worship of God: Nor can Reason define what outward *mediums* of worship God will be pleased with. All who have believed the Existence of a God, have supposed a declared Rule necessary for the manner of serving him. No one ever judged that it was left to the arbitrary determinations of Humane discretion, how God should be worshipped. *Plato* tells us that all Divine worship must be *θεοφιλῆς, regulated by the Will and Pleasure of God*; and that in *ἐκ Δελφῶν δὲ χρὴ νόμους περὶ τὰ θεία ποιεσθῆναι*; *Laws concerning Divine matters must be fetcht from the Delpbick Oracle*, *Plat. de Leg.* That Nation or People cannot be assigned, where any worship was admitted, but what was founded on some pretence to Revelation. *Greeks, Romans, Barbarians* have all of them attributed the Origine of their mysteries to their Gods. It is true, they were all of them mistaken; but yet their Belief was founded on Reason, *viz.* that none can conceive aright of God, much less serve him as is meet, unless he be instructed and directed by God himself. If they referred the invention of Arts and Sciences, and all things admirable to the Deity; and celebrated their Legislators as receiving their Laws for the regulation

lation of civil Society by some inspirations, as indeed they did; hence they believed *Zaleucus* the *Locrian* to have derived his from *Minerva*; *Lycurgus* the *Lacedemonian* his from *Apollo*; *Minos* the *Cretian*, his from *Jupiter*; and *Numa* his from *Egeria*: We have much more cause to suppose they should believe the immediate interposure of God in the communication of Laws, for the regulation of Religious performances: It's an observable expression that I meet with in *Jamblichus* to this purpose, $\epsilon \rho \alpha \delta \epsilon \nu \epsilon \sigma \tau \iota \nu \iota \delta \nu \alpha \iota \theta \epsilon \varsigma \tau \omega \chi \alpha \nu \tau \iota \theta \epsilon \varsigma \chi \alpha \rho \iota \sigma \omega \nu \alpha \nu \mu \eta \tau \iota \varsigma \eta \theta \epsilon \omega \alpha \kappa \eta \kappa \acute{o} \sigma \tau \circ \varsigma \eta \theta \epsilon \omega \alpha \kappa \acute{\alpha} \sigma \tau \eta, \eta \delta \iota \alpha \tau \acute{\epsilon} \chi \eta \varsigma \theta \epsilon \alpha \varsigma \pi \alpha \rho \iota \zeta \eta \nu \alpha \iota$; It is not easie to know what God will be pleased with, unless we be either immediatly instructed by God our selves, or taught by some person whom God hath conversed with, or arrive at the knowledge of it by some Divine means or other; de vitâ Pythag. cap. 28. This their recourse to Oracles for the Regulation of their whole *Sacra*, doth confirm beyond all possibility of reply. And indeed where there is not some declaration from God; warranting what we perform to him in Worship, none of our services can be entitled Obedience; for Obedience is the Relative of Command. Hence thought

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we have cause to believe that God was pleased with the *substance* of the Moral performances of the *Heathen*, as being grounded upon a Law communicated with, and ingrafted in their Natures; yet as to what concerns their Worship, being destitute of all command, authorizing either the Matter or the Manner of it, it was odious and abominable to him: Nor upon any other account are some parts of it liable to detestation, being performed no question out of a good intention, and divers of their Rites not materially Evil. The insufficiency of Natural Light for the Regulation of Worship, might be farther confirmed by these three considerations. (1.) The great disagreement both as to Matter and Manner of Worship which we meet with among the highest pretenders to the conduct of Reason. It is hard to be imagined into what diversity of opinions and practices men left to the conduct of Natural Light, fell about the right way of Worshipping God. The most Universal *medium* of honour, by which the Pagan world made their approach to the Deity was Sacrifice.

*Imprimis Venerare Deos, atque annua
magna,*

*Sacra refer Cereri latis operatus in her-
bis.*

Impri-

Imprimis, First, i.e. praeprimis & ante omnia da operam sacrificiis; chiefly and above all things, be sure to offer sacrifices, Servius in loc. Thence the Philosopher accounts all other Religious performances null if they were not attended with Sacrifices. *Ἄι μὲν χάρις θυσιῶν εὐχαὶ λόγουμένων ἔστιν, αἰδὲ μετὰ θυσιῶν ἡ εὐχαι λόγος; Sallust. περί θιόν ἔχουσιν, cap. 16.* And yet on the other hand, some of the greatest improvers of Reason that ever the World had; seem to have been no friends to Sacrifices in the Worship of God, *ὃ γὰρ τιμήσεις τὸν θεὸν δίδας τί αὐτῷ, ἀλλὰ ἀξίος τῷ λαβόν τὸ παρ' ἐκείνου γίνουμένος; We do not honour God by offering any thing to him, but by being fit to receive from him, Hierocl. in Carm. Aur. Pythag. in vers. 1. and 2.* *Οὐκ εὐκὸς τῷ θεῷ χαίρειν ταῖς δατάταις τῶν θυομένων; ἀλλὰ ταῖς ἐνυστερίαις τῶν θυέτων; It is not decent to Worship the Gods with the cost of Sacrifices: We only honour them by being Vertuous and Religious our selves, Arist. Rhetor. Vis Deos propitiare? Bonus esto; satis illos coluit quisquis imitatus est: Wouldst thou appease and reconcile the Gods? be Vertuous; He honours them enough, that imitates them; Senec. Ep. 95.* And when the serving of God by Sacrifices had universally obtained in the World, yet their dis-

agreement was not at an end; but there still remained endless differences about the things they were to offer; and the manner of offering them. In the first

*Vid. Porphyri
ἐπιεικὲς, ἡσυχασ-
τικόν lib. 2.*

Ages, only *inanimate* things were offered; but in after-ages *Animals* were the prin-

cipal things which they Sacrificed to their Deities. And according to the difference of their imaginary Gods, they made their approaches by Sacrificing *Animals* of different *Species*. They offered *Oxen* to *Apollo*, *Mars*, *Mercury*, *Hercules*, &c. *Barren Cows* to *Proserpina*, young *Heifers* to *Minerva*, *Swine* to *Ceres*, *Goats* to *Bacchus*, *Deer* to *Diana*; concerning which *Arnobius* says excellently, *Qua est enim causa, ut ille tauris Deus, hadis alius honoretur aut ovis, hic lactantibus porculis, alter intonsis agnis: hic virginibus bubulis, ille sterilibus vacculis: hic albensibus, ille atris: alter faminei generis, alter vero animantibus masculinis*, lib. 7. advers. gent. The like diversity might be easily demonstrated as to all their other chief *media* of Worship. The Antient Nations used no *Images*, yea some abhor'd them, whereas latter Nations, especially the *Grecians* abounded in them. The issues of Right
Rea-

Reason are Uniform, and therefore seeing the pretenders to the conduct of it have been engaged in such different Methods and Mediums of Worship, it plainly follows that the Light of Nature is not sufficient to instruct us about it.

The (2d.) Consideration may be grounded on the ridiculous Rites and Ceremonies of which their Worship consisted. Instances to this purpose there are innumerable. Amongst those I reckon first their *battologies* and reiterated repetitions of the Names and Titles of their Deities, as if by Elogies they had a mind to wheedle them. Of this we need no other proof, but what is recorded of the Worshippers of *Baal*, 1 King. 18. 26. And our Saviours caution to his Disciples *Mat. 6. 7.* But if any should desire farther information in this particular, they may consult the *Hymn* sacred to *Apollo* recorded and illustrated with Notes by *Alexander Brassicanus*. The ceremony of worshipping *Hercules* at *Lindos* in *Rhodes*, is as notable an instance of foolery, distraction, & madness, as any that History affords. The Homage consisted in the Priests venting all the Reproaches he could against the supposed Deity, in bespattering him with all the bad language he could

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think of, in railing at him in the most scurrilous terms he could invent, and in wishing all the Curses and Imprecations to befall him, that his Wit could suggest to him vid. *Lact. lib. 1. Instit.* I know not whether some pretending to Sacred Orders, may not hereby think themselves Authorized to treat their Brethren, as that *Pontife* did his God. But if this be the pattern they write after, I dare say that *Hercules* was not less concerned at the revilings of the Country-man, (which gave occasion to the *Sacra* we have been speaking of) whose Oxen he devoured; Than the Gentlemen whom they thus rudely handle, are at the ignominious titles bestowed upon them. Was it not excellent to hear the *Carens* and *Coribantes* when they went in procession, some of them drumming upon Kettels, some upon Bucklers and Helmets, and others jingling Chains and Cymbals? Was not it pleasant to hear their howlings and inarticulate yellings in the Celebration of their Bacchanals? and to omit the Ceremonies of Whipping and Lancing of themselves, which they usurped in their *Sacra*; was it not a pretty Rite of approaching their Deities, all *smutted and besmeared, peruncti facibus*

facibus ora, Horat. de Art. Poet. Was it possible that their Gods could deny them any thing, when they brought them *Nose-gays*, and decked their Images and Altars with *Garlands*. Who can forbear laughing that considers the *Media* of their lustrations;

——— *Alia panduntur inanes*
Suspensa ad ventos, aliis sub gurgite vasto
Infestum eluitur scelus, aut exuritur igni.
 Virg. *Æneid.* 6. ubi vid. Serv.

A *third* Consideration for the eviction of the insufficiency of Natural Light to regulate us in the Worship of God, may be this; That the whole of Gospel-worship presupposeth not only a knowledg of the condition we are brought into by the fall, but of the means, method, and terms of our recovery; and by consequence, Natural Light being incompetent as to the instructing us about these things, must needs be an insufficient measure of Religious Worship. Whoever approacheth God, ignorant of his own guilt, and of a Mediatour, and of our Reconciliation through Faith in his Blood, must needs make wilde addresses, and worship he neither knows *Whom*, nor

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How. A due Understanding of our condition by Nature, and the *Way, Means,* and *Terms* of our recovery by Christ, is that which can alone conduct us in a right honouring of God. Of the *first* of these, the highest improvers of Natural Light understood but little, and of the *second* nothing at all. There was not any Medium in the whole Creation that could give them certain assurance of the Remission of Sin, much less of the way and means of obtaining the pardon of it. Upon the whole then of what we have here discoursed, I cannot but reckon it a very strange expression which I meet with in a late Author, *viz. that in the Mosaick dispensation God took special care to prescribe the particular Rites and Ceremonies of his Worship, not so much by reason of the necessity of the thing it self, as because of the sottishness and stupidity of that Age*, Eccl. Pol. p. 103.

§. 4 I suppose I have said enough for the discharging Reason from being the *measure* of Religious Worship, and consequently from being the *Standard* whereby the whole of Religion is to be Regulated. Nor doth the present subject invite me to say any more on this *head*. Yet for as much as an Enquiry into the first *Rise* of Sacri-

Sacrifices may not only contribute to a farther enlightning and confirming of our former assertion; but may also conduce to the decision of another question of as great moment, *viz.* whether any thing ought to be established as a part of Divine Worship, but what is authorized by some Revelation from God, I shall assume the liberty of discoursing a little the Original of Sacrifices, not so much because it is a pretty subject, as because of the weight and consequence of it, and the affinity it hath with the subject I have undertaken to treat; and because I meet with a late Author, who in order to the serving of an Hypothesis which he hath espoused, *viz.* That God hath left the management of his outward worship to the discretion of men, Eccl. Pol. p. 100. Is pleased to pitch upon Sacrifice, that ancient and universal medium of Divine Worship, as a proof and instance of it. This outward expression (saith he) of Divine Worship, notwithstanding its Universality and Antiquity, was only made choyce of by Good men, as a fit way of intimating the pious and grateful Resentments of their minds, and cannot in the least pretend to owe its Original to any Divine Institution, seeing there ap-

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Def. & Contin.
 P. 421.

pears not any shadow of a command for it; Eccl. Polit. p. 101. We have the same assertion renewed and repeated, *Def. & Contin.* p. 419. And an attempt made for the confirmation and vindication of it from thence, to p. 439.

There are three opinions among learned men concerning the first Origine and beginning of Sacrifices. Some derive them from the Obligation of the Law of Na-

See to the same purpose, *Thom. part. 3. Sum. 9. 60. Art. 3. Valent. lib. 1 de Sacrif. Miss. cap. 4. Paul. Brugenf. in scrutinio Script. part. 2. dist. 3. cap. 11.*

ture: This way do most of the *Romanists* steer. *Bellarmin* tells us *Sacrificia non esse in lege Moysi instituta, sed ex lege Naturæ ortum habere;*

That Sacrifices are not enjoined or instituted in the Law of Moses, but that the institution of them is to be fetcht from the Obligation of Natural Light, lib. 1. de Missa. cap. 20. That men ought to worship God by Sacrifices, is *primum quoddam principium à Deo nobis ingenitum*; a first principle ingrafted into our Natures, *idem ibid*: But though most of the *Divines* of the Church of Rome be of this mind, yet I meet with some who are otherwise persuaded. *Nullum est naturale præceptum, ex quo sufficienter colligi possit determinatio-*
nem

nem illius, ad talem modum, cultus sc. per sacrificium, esse omnino necessariam ad morum honestatem; There is no precept of Nature, defining the mode of worshipping God by Sacrifices, to be a necessary part of our Obedience, Suarez. part. 3. Sum. Theolog. Art. 1. dist. 71. Sect. 8. The inducement leading the generality of the Divines of the Romish Communion to derive the institution of Sacrifice from the Obligation of Nature, is, that they may the better justify the Sacrifice of the Mass. Nor upon any other account do they concern themselves in this opinion; one fable requires another to uphold it; and indeed if we should yield them our being under an Obligation from Nature, for our approaching God by Sacrifices; We must also graunt either the Sacrifice of the *Mass*, or we must substitute some other by which we continue to pay our Natural Homage to God. For no supernatural Law can repeal a Natural. Revelation builds upon the Law of Nature, but can vacate neither the whole, nor any part of it. What-ever Obligation we are under by the *Law* of our Being, is inseparable from, and of the same continuance with it. But as there are no Rational arguments to engage our belief of the affirmative,

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mative, viz. that Sacrifices are appointed by the Law of Nature ; so we are not destitute of proofs both from Reason and Scripture for the defence of the Negative. But this is not that which I am concerned in, for should the approaching of God by Sacrifices be resolved into the Law of Nature, it doth not at all disserve us ; for, as upon the one hand it doth hence plainly follow that the institution of them according to this Hypothesis is immediatly derived from God ; He being as much the Author of the Law of Nature, as he is of any Law prescribed to the world by supernatural Revelation : So it no ways follows upon the other hand, that because the Law of Nature prescribes some parts of Worship, that therefore it is the measure of all divine Worship.

The *Second* opinion is theirs, who deduce the Original of Sacrifices from the voluntary choice of men : who by this arbitrary invention endeavour to express the gratefull resentments of their minds, for the obligations of Gods Love and Bounty to them. *Porphyrus*, the only Pagan Philosopher who hath designedly handled the Original of Sacrifices, resolve's the first beginning and Rise of them into the will and plea-

pleasure of men, who thereby intended to express their thankfulness to God for the benefits He bestowed on them. As we (say's he) by some returns of bounty use to declare our gratitude for the kindnesse which other men confer upon us, ἔτι καὶ καὶ τοῖς (i. e. τοῖς) ἱερεῦσι δίδωμεν δαίματα ἀποχρῆς; So ought we (say's he) in testimony of thankfulness to the Gods, to offer first-fruits, to them. καὶ ἀποχρῆς ἱερεῶν lib. 2. Grotius tell's us that many of the Jews were of this perswasion. *Multi Hebræi sentiunt sacrificia prius ab hominum ingenio excogitata, quam a Deo jussa:* lib. 5. de verit. Christ. Rel. Videatur etiam Seld. de jure natur. apud Gent. lib. 3. cap. 8. Nor are they therein mistaken, for *Abraham* assign's this as the Reason of God's instituting Sacrifices, namely *that the world being accustom'd to them, it had not been easy to have wean'd them from them:* comment. in Pentateuch. I have quoted these testimonies to shew that they who derive the Original of Sacrifices from the institution of God, are so far from doing it because of the Authority of the *Jews and Easterlings* as a late Author would perswade us *def. & continuat, p. 426.* That on the contrary the opinion which himself embraceth received its first countenance from them;

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And may indeed be reckoned among the rest of the fables, of which they are impleadable as the Authors. Of the same judgment were some of the ancient Fathers, as to the Original of Sacrifices. Οὐ γὰρ παλαιότες μαθὼν ἔδιδε πρὶ ἀπαρχῶν διαλεγόμενον ταῦτα ἀκούσας ἀλλὰ δικοθεν καὶ παρὰ τῷ συνεισέῳσι διδασχθεὶς θυσίας ἐκείνῳ ἀνέτεχε: *Chrysostome* speaking of *Abel*; having (saies he) been taught by none, nor having any Law prescribed him, concerning the offering of first-fruits, of his own accord, moved only by the gratitude of a thankful mind, he offered Sacrifice to God. Οὐδενὶ τῶν θυσῶν τὰ ἀλογα θυσίαν τῷ θεῷ πρὶ τῷ νόμῳ μετὰ τὴν θείαν διδασχῆν ἔδωκε, καὶ οὐκ οἶνται οἱ θεοὶ ταύτην προσηξέμενοι. Τῆς ταύτης ἀποδοχῆς δεκνύμεν τὰ θύσαντα ἑαυτοῖς αὐτῶ. Of all those who antecedently to the giving of the Law, sacrificed Beasts to God, no one did it by a Divine command; though it be certain that God did both accept their offering, and was well pleased with the offerers; in *Respect* ad *Orthodox*. in *operibus Iustini ad interrogatum* 83. I need not add that the *Socinians* are Universally of the same judgment; the Reason why they are so, being thoroughly understood. Nor will I quote the testimonies which occur in *Episcopus* the *Arminian* and others of his perswasion to the same

same purpose. For in matters of this Nature naked testimonies signifie only to tell us what men thought, and ought to be of no further validity to engage our assent, than as they are grounded on proofs and rational motives. Now when we weigh the grounds of this opinion, we meet not with the least thing that can sway a Rational mind to submit to it.

They who make Sacrifices an arbitrary invention of men to testifie their Homage to God, have but two things to alledg in confirmation and proof of it. (*First,*) *That Divine Worship being a Dictate of Humane Nature, and it being agreeable to the Reason of mankind to express their sense of this Duty by outward Rites and significations, there could be no symbol more natural and obvious to the minds of men, whereby to signifie their Homage and Thankfulness to the Author of all their happiness, than by presenting him with some of the choycest portions of his own gifts in acknowledgment of that bounty and providence that had bestowed them,* Def. & Contin. p. 421. For Answer, I readily graunt it to be a Dictate of Humane Nature, that God ought to be Worshipped; And I withal acknowledg that it is agreeable to the Reason and Sente

of mankind to expreis their sense of this duty by outward Rites and Significations; nor have any supposed *Thoughts, Words, and Gestures* to be alone a sufficient expression of that Homage we owe to God. But two things I deny (1.) that precluding supernatural Revelation, mankind (since the fall) have had any sufficient assurance that God would accept any Homage and Service from them at all. The principles on which that supposition is raised, are but two, and both of them unable to bear that structure that is built upon them. The one is the consideration of the Benefits which the divine Bounty confers on us; but these being blended and outweighed with so many calamities, with which our lives are attended, and there being other ends besides the ascertaining his complacency in us, and our performances, for which God in his Wisdom might confer them, can give us no assurance, either of the acceptation of our persons or services. The other is the consideration of the Divine Goodness; But the consideration of his Justice being as ponderous to the contrary, this is as inept to beget an assurance of our acceptance with God as the former. Conscience through being guilty,
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being also suspicious, will hinder us in our expecting any thing from the Divine Goodness, by continually objecting his justice to us. But supposing we were sufficiently furnished with *Notices* of the Divine placability, and that he will accept a Homage from us; yet it still remains to be proved, that precluding a supernatural Revelation we have any rational ground of belief that he will approve our manner of approach to him by Sacrifices. I know no perfection in the Divine Being to which they are Naturally suited; It is true I find a Late Author insinuating that the Religion of Sacrifices *flows from the Nature and the Attributes of God, requiring no other discovery than the Light, and no other determination than the choice of natural Reason, def. and continuat. p. 427, 428.* But I would fain know what property in the Divine Nature, the Religion of Sacrifices flows from. God is not capable of being fed or refreshed by the scent and smoke of them. Indeed Porphyry tells us

περὶ ἀποχρηστικῶν
χρῶν: lib. 2. Sect. 24.

that a great many thought so, but I am sure it was a most foolish thought. And besides, what-ever flows from the Divine Nature and the Attributes of God, the ob-
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ligation to it is indissoluble, nor can we be superceded the performance of it. And by consequence the Worshipping of God by Sacrifices should both have obliged mankind in the state of innocencie, and doth still indispensably oblige us: Nor can the Christian Institution vacate any Duty that flows from the Nature of God.

Indeed the mysterious and gracious Counsels of Gods will in reference to our recovery from Wrath by the Sacrifice of his Son, which he designed the bringing into light and the giving the world instruction about by this Medium, render our being found in this Method of address to God, while the end proposed in it continued, very rational and justifiable; but abstracting from that, the mind of man can not entertain a more silly and ludicrous thought, than that we should thereby honour God in a due and suitable way. That we should adore and magnifie the Goodness and bounty of God in all the benefits we partake of; and that we should use them soberly and discreetly improving them into motives of cheerfulness, humility and advantages of service both in communicating to the wants of others, and being the more alacrous in obedience our selves, hath the authorisation of Reason

Reason for it, and becomes that habitude we stand in to God as Rational Creatures: But to reckon that the presenting God with slaughtered Animals, is the most natural Symptome of Homage that Rational Creatures can express their

thankfulness to him by, I account it a sentiment only fit for them who never duly meditated what God is. And in my conceit, the missing of such an invention would have been

*Naturalis Ratio
si recta esset sciret
Deum talibus non
indigere, neque ea
à nobis requirere;
R. v. t. in cap. 4.
Gen. Exercit. 22.*

*Def. & contin. p.
431*

so far from being flat stupidity that it would have argued a mind pregnant with generous thoughts of God.

The Second thing produced in proof that Sacrifices took their beginning from Humane Agreement, is because there appears not any shadow of command for them, when they were first practised; and to say that the expression of worship by Sacrifices was commanded, though 'tis no where Recorded, is to take the liberty of saying any thing without proof or evidence. Eccl. Palit. p. 101. v. def. & contin. p. 428. To this I reply that 'tis not needful that every command relating to institutions be expressly

and *in terminis* recorded, 'tis enough that it be colligible from the Scripture. I know no Logick that will allow the sequel, That because the command of a thing is not registred in so many words, that therefore the thing it self is not of Divine Original. The Reverend Person, who reviewed and animadverted on the *Ecclesiastical Polity* told him, that *there was an Institution for the offering and burning Incense only with sacred fire taken from the Altar, and that the Priests were consumed with fire from before the Lord for the neglect of it: Yet there is no express command in the whole Scripture where that Institution is in terminis Recorded*, p. 272. This our late Author takes no Notice of in his *Def. & Contin.* but passeth it in deep silence, as he doth all the most material things in the said Reply. I shall only subjoyn one instance more to the same purpose. The Observation of the Christian or First day-Sabbath, will be allowed I suppose^d to have a Warrant in the Revelation of the Word, yet there is not in the whole Gospel a Command in express *Terms* for the keeping of it. There is indeed a precept in the Decalogue for the observance of one day
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Seven as a Holy Sabbath to the Lord ; and there is an express determination founded on Gods Resting from his Works , for the keeping the last day of the *Hebdomadal* Revolution during the Old Testament Oeconomy , as a day of Sacred Rest. There are also various Arguments taken from the *Creation* of all things in and by Christ ; his *Finishing* and *Resting* from all the *Works* of the New *Creation* in and by his Resurrection , his declaring that a Day of Rest accommodated to his *own ceasing* from his Works, remains now for Believers : Together with the *Apostolical* observation of the First Day of the week as a Sabbath to the Lord ; God's blessing his People in their attendance on him from time to time on that Day ; *John* Baptising it with the Name of ἡμέρα κυριακή, the *Lord's Day*, &c. All which do evince the change of the Day from the *Seventh* unto the *First*, to be of Heavenly Original, and founded in Divine Authority : Yet there is not a Command κατὰ τὸ φητόν, in the whole Sacred Code and Register for it. In a matter of so great antiquity as Sacrifices when the Lord instructed his Church by Dreams, Visions, mental Impressions, audible voice, &c. To affirm that there

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was no Divine Command for the Religion of Sacrifices, because the Command is not expressly delivered, is a very unwary and bold assertion. It is enough for us if we can demonstrate that they acted not herein without a Divine Warrant, though we cannot assign the manner in which it was prescribed; and this we hope to make good to the satisfaction of all sober inquirers, but to satisfy Scepticks and prejudic'd persons who have no mind to be convinced, is more than any man can undertake.

The third Opinion then concerning the Original of Sacrifices, is theirs who deduce them from the Institution of God himself. And as this is the common sentiment of Protestant Divines, so 'tis attended with as much evidence as the Nature of a *Thing* at so great a distance doth require. The *First* Argument in confirmation of the Divine institution of Sacrifices may be fetcht from the *Antediluvian distinction of clean and unclean Animals*, Gen. 7. 2. *Of every clean Beast thou shalt take to thee by sevens, the Male and his Female; and of Beasts that are not clean by two, the Male and his Female.* This distinction can have no other foundation, but

Vid. Riort. in
Gen. 8. Exerci-
tat. 55.

but that some Animals were allowed Sacrifices, others not. Reason cannot instruct us in the putting a difference in this particular, between one kind of Beasts and another. Hence the Heathen, who herein pursued the conduct of Natural Light, offered promiscuously of all sorts, Horses, Mules, Camels, Asles, Dogs, yea Mice, &c. were all one to them in this matter, as other Brutes, yea Swine were preferred to Oxen and Sheep.

See Saubert.
de Sacrific.
cap. 23.

—*Prima putatur* Ovid. lib. 15. Metam.
Hostia sus meruisse mori. —
Prima Ceres avidæ gavisa est sanguine porcæ
Uta suas merita cæde nocentis opes.
Id. lib. 1. Fast.

We have ground then to conceive that whence the Patriarchs had their light as to the *Species* and kind of Creatures which they were to offer, that thence also they derived the institution of Sacrifices themselves. Nor is there any cause to conjecture that God having left the great and material part of his Worship to their discretion, should confine them in minute things, or interpose in their direction a-

bout the *species* of Creatures they were to present him. That Discretion, Wisdome, and Light which was able to instruct them that the best *Medium* of honouring God, was by the Sacrifice of Animals to Him, was also able to tell them what kind of Animals he would accept at their hands. The *second* Argument for the Divine Institution of Sacrifices, may be taken from the consideration of their acceptance with God. And this may be prosecuted (1) with respect to the acceptation that the Offerers promised themselves with the Lord in and by them; or (2) with respect to their being *ἀρωματίζουσιν* a *sweet savour*, or an odour of sweetness unto the Lord. (1.) 'Tis certain that mankind proposed to themselves acceptance with God in and by them; and without such a perswasion they would never have engaged in the performance of them. Now this they could have no indubitable certainty of, without a supernatural revelation: *For who hath known the mind of the Lord*, Rom. 11. 34. Nor was it enough (as a late Author would make us believe, *Eccl. Polit. p. 100.*) to ascertain the Lords being well pleased with them, *because they presented him with a portion of the best and most precious things* they

they had. For *First* ; This could give them no assurance that the offering these things by destroying them, would be acceptable. There being other wayes in which they might be improved to his honor, and that more congruously to the Nature of God, and the Relation of Rational Creatures which we stood in to him. *Secondly*, by a parity of Reason, they should have offered themselves in the same manner, being as much indebted to God for their own Beings, as for any other fruits of his Bounty. And as I question not but that Humane Sacrifices entred in a great measure at this Door, so I know no Reason if there be any solidity in this plea, but that they are justifiable by the same pretence. We cannot but apprehend that, whenever any Religious action is to be performed, the mind will be in suspense whether it ought to be done or not. Let us then suppose the first commencers of address to God by Sacrifice, deliberating what they were to do. The Reasons in this case influencing their minds, behoved either to leave them in suspense about it ; and if so, they ought wholly to have forborn it, it being better to forbear a thing out of fear to offend God, than to put it to the

the chance of performing a thing which possibly may be well-pleasing to him. *Quod dubitas ne feceris* is an unquestionable axiom. Or the Reasons impeaching the thing as bad were the more ponderous; and if so, then granting the thing never so excellent in it self, it were a crime to do it. For to commit what we judge offensive to the Deity, tramples as much on the Respect we owe to God, as if the thing it self were in the number of what is most detestable to him. He that acts in defiance of his Conscience, casts off all Reverence of God whose Deputy Conscience is, *Εἰ δ' ἐστὶ τὰ μὲν καὶ ἀλύθηναι ὠχρὰ, τὰ δὲ κατὰ δόξαν, ἰδὲν διαρίη, οὐδέτερά γὰρ πρακτέα;* *Its all one whether things be really Evil, or only appear so, for neither of them are to be done, saith Arist. Eth. lib. 4. cap. 9.* Or lastly, the motives inducing to believe the thing good, were more numerous and weighty than the contrary: But even in this case it were impossible to act without exposing themselves to irremediable perplexities. For where there is not a convincing certainty that the thing performed is good, which without an Institution they could never have, every sinister accident afterwards accosting them, would re-

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vive a suspicion in them that they had offended, and cause them to repent of what they had done with incredible remorse and regret. (2.) Let us consider Sacrifices not so much with respect to that acceptance which men promised themselves in and by them, as with regard to what God declares they were, *viz.* an Odour of sweetness unto him. And if we will confine our selves here to the determination of the Scripture, I affirm, had Humane agreement been the foundation of their performance, this they could never have been. The reason of my assertion is this, because I find God censuring the arbitrary inventions of men in worship with the brand of *ἰδωλοθεσκία* Will-worship, *Col. 2. 2. 3.* And *ὑπερβολή* Superstition, *Acts 25. 19.* Yea, when the worship was justly reproveable for some intrinsical evil, either in the matter or form of it, or in both; yet God in reproofing it, taketh no notice of either of these, but

ἰδωλοθεσκία est cultus seu modus colendi Deum arbitrio humano, sine Dei praecepto susceptus, Rivet in Exod. 20, Vox Græcæ ita sonat, quasi quis dicat, spontanea Religio, cum quis alteri sibi fingit Religionem, Kralin, in. Coloss. 2. 23. Paulus Traditiones humanas ἰδωλοθεσκίας appellat,

quasi fides ex cujusque arbitrari religionis & pietatis Regulas, Dan, Isag. Christ.



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insisted only upon this, that he commanded it not, see *Jer.* 7. 31. & 32. 35. *Deut.* 17. 2, 3. All which seem abundantly to witness that worship of humane dev. ce or contrivement is of an unpleasing resentment with God; and by consequence, the Religion of Sacrifices being of a sweet savour unto the Lord, another original must be assigned it than mens own device and choyce. The *Third* Argument in proof of the *Divine Institution* of Sacrifices, may be fetcht from the consideration of that peace, welfare, inward consolation, &c. which in the adoration of God by the offering of Sacrifices, all mankind, especially the *Patriarchs* proposed to themselves. There is in all men a Natural Consciousness of sin, with an apprehension of punishment and Vengeance due for it. Hereupon in all their addresses to the Deity, they endeavoured the procuring the pardon of sin, and peace with God, and the obtaining comfort in their own Consciences. This must be at least the subordinate end of the whole Religion of Sinners; nor otherwise do they act rationally with respect to the estate they know themselves in. Now they must promise themselves the attainment of these *things*, either in the vertue of

of the Action it self, or else through the application of some promise of God entitling them to such mercies upon a due performance of such services. If the *Latter*, then Sacrifices must necessarily be of a Heavenly Original. For where the Thing *signified* depends upon the alone Will and Pleasure of God, there the *Symbol* and sign of it depends upon his sole Will and Institution also. Though the sign materially may have a Being in Nature, yet formally considered as 'tis the representation of such a gracious design, and of such a voluntary and free benefit; 'tis perfect nonsense to imagine that Natural Light can give any direction about it. But if they expected pardon of sin, and peace with God, and in their own Consciences from the bare Action it self, and in the vertue of the meer offering, They did that (1) which God expressly declares his abhorrence of. The Lord upon all occasions testifies his Detestation of Sacrifices, when Trusted to for Reconciliation and Remission of sin, *Psal.* 40. 6. & 50. 8, 9, 10, 11, 12. *Mic.* 6. 6, 7. *Heb.* 10. 1, 2, 3, 4. (2.) They acted repugnantly to Natural Light. Our Reason how much soever distempered, clouded, weakned, can still instruct us that
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the blood of sheep or Oxen is too mean a *trifle* to satisfy for an offence against God. He hath indeed mean thoughts both of God and Sin, who thinks that the Justice of God can be *atoned*, or the guilt of Sin *expiated* by the blood of a Calf or Lamb. What either *proportion* or *Relation* is there betwixt Men and Beasts, that the *Lives* of the *One* should commute for the *Lives* of the *Other*! Men might sin at an easy rate, could the Death of a brute *Animal* satisfy for the offence. He is generally supposed to have been a Heathen, however he cloaths himself with the Name of one, that said;

Quum sis ipse nocens moritur cur victimas prote? Cato lib. 4. distich. 5.

Stultitia est morte alterius sperare salutem.
Ne credas placare Deum cum cade litatur.
 a part of the 39 dist :

The *Fourth* Argument in justification of our assertion concerning the Rise of Sacrifices from the Institution of God, I take from that of the Apostle *Heb. 11. 4* By *Faith Abel offered unto God a more excellent Sacrifice than Cain &c.* *Abel* and *Cain* may be reckon'd among the First that made

made their approach to God by Sacrifice : At least the first Notice we have of applying to God by this *Medium* of Worship is in them. And the Reason here assigned by the Holy Ghost, why the Lord when he rejected the Sacrifice of *Cain* had regard to that of *Abel*, is, *because Abel offered his Sacrifice by Faith*. If we can then evince that the Faith here spoken of had respect unto the Testimony, Revealing, Commanding and Promising to accept them in that way of Homage and address; we shall in so doing, fully demonstrate that Sacrifices owe not their rise to Humane choice, but that they began upon the Warrant of a Divine Institution and precept. This we shall therefore attempt to make good by two Topicks. *First*, The Faith attributed to *Abel*, from which he receives the testimony of having offered an acceptable Sacrifice to God; must be of such a Nature and kind to which the Definition of Faith *verse 1.* may agree. The Apostles Description of Faith in the first *vers*, is, that which he plainly intends for the Regulation of the several Instances of it in the whole ensuing part of the chapter. Let us view then the definition of Faith there laid down, and we shall find it to be *ἐλπίς, ὁρατῶν ὡς ἀόρατα προσλαμβάνει*.

χος ἢ βλεπομένων. By ὑπόστασις we may either under-
 stand *Expectation* according to that of
 the Seventy Psal. 29. 7. καὶ ἡ ὑπόστασις μου παρὰ
 σοὶ ἔστι. *Expectatio mea in te est*; And then
 the sence will be, that faith is the expecta-
 tion of things hoped for, which sounds bet-
 ter than our translation by *Substance*. Or
 we may render it *Confidence* agreeably to
 the import of the word 2 Cor. 9. 4. 2 Cor.
 11. 17. Heb. 3. 14. And then the mean-
 ing will be, that Faith is the Confidence of
 things hoped for. It is much at one which
 of these significations we here admit, ei-
 ther of them will render the definition of
 Faith clear and congruous: Whereas our
 rendring it by *Substance*, makes it both
 obscure and harsh. Ἐλέγχος *Evidence*, Ar-
 gument, convincing demonstration as *Hu-*
rome renders it: *Certa ac clara intuitio*, a
 sure and clear evidence ἢ βλεπομένων of things
not seen, not discernable either by sence
 or Reason: Things out of the view of
 whatever is natural in us. Now this defi-
 nition is that which must Regulate every
 Instance of Faith in the whole Chapter; and
 by consequence every act ascribed to it,
 must have a Revelation, Command or pro-
 mise of God for its foundation, otherwise
 it should not be Ἐλέγχος ἢ βλεπομένων, which
 the

the Apostle expressly affirms it to be. (2.) The Faith ascribed to *Abel* is of the same Nature and kind with the Faith of others whom the Apostle here mentions. Whereas then the Faith of every other Worthy recorded in the Chapter, doth infallibly suppose a Divine Revelation as that on which 'tis bottom'd, and by which 'tis warranted; If we will speak coherently, we must likewise acknowledg that *Abel's* Faith had the same Authority to rest on. Not onely the tenour of the Apostles whole discourse induceth us to this belief, but we have a plain testimony, *verse 39.* to indubitate it to us, *All these having obtained a good Report through Faith, received not the promise.* The same kind of Faith is predicated of all. And by their not receiving the actual exhibition of the thing promised, which is the meaning of *ἐκ ἐκνομισαντο τὸ ἐπαγγελίον*, is plainly intimated that they had a Divine Command or Promise to rest on in all these exercises of Faith there celebrated. A *first* Argument in Confirmation of the Divine Original of Sacrifices might be taken from the consideration, that every Priest ought to be ordained of God, and that no man taketh this honour unto himself, but he that is called of

God, Heb. 5. 1. 4. and consequently that the Patriarchs were authorised of God, otherwise they had never assumed the Sacerdotal Office, which they did by their offering Sacrifices, these *two* being *Relates*. But I find I have been already too prolix upon this head, and they who can withstand the force of the fore-going Arguments, are not like to be influenced by any thing I am further able to subjoyne.

§. 5. We have already shewn that the whole of Obedience which we owe to God, belongs either to Worship or Manners: We have also declared the insufficiency of *Natural Light* for the Regulating of *Worship*. Our next task is to demonstrate the defectiveness of it as to the *conduct* of *Manners*. Manners are either such Duties as in themselves are acceptable and good, or such as derive all their goodness from a Command; with respect to the *first*, revealed Laws are only *declarative* of the goodness of the Duty; The Absolute Bonity of it having an antecedent foundation in the Nature of God, the Nature of man, and the Relation that man stands in to God. But with reference to the *second*, supernatural Law is *constitutive* of the *goodness* of the Duty: There being nothing

thing in the thing it self previous to the Command rendring it so : And here though obedience be a Moral Duty, yet the Law prescribing it is not properly Moral Law. For the Morality of Obedience ariseth not from the Nature of the Command, but from the Relation we stand in to God, and the Dependence we have on him; whereas the Morality of Law hath its Reason in the Nature of God, and the congruity or incongruity of things enjoyned or forbidden, to it. That there are acts of Obedience distinct from Natural Duties, which yet are not properly acts of Worship, might be demonstrated by innumerable instances. Of this kind there are several Duties founded in personal commands, whereby none were obliged, but onely they to whom they were immediatly given. Such was the Duty of *Abrahams* leaving his Fathers House, being built on a precept wherein he only was concerned. The like may be said of the Obligation laid on the young man in the Gospel of *selling all that he had, &c.* Of this sort also there are several Duties arising from Divine Laws which concerned only a particular Nation, and yet emerged not from Laws properly *Ritual*. Of which

number we may reckon the Obligations proceeding from the *Judicials* given to the *Jews*, at least where the Reason of them was not Natural Equity. By these Laws they came under Obligations that the rest of man-kind were not concerned in. Yea they became bound to some things which setting aside the positive Law of God, could not have been lawfully done; and which at this day no Nation or Person can practice with Innocency, *viz. The Marrying the Widow of a Brother, dead without Issue.* Such Laws Gods Dominion over all men as his Creatures, authoriseth him to make, and that as a proof of his own absolute Prerogative, and for tryal of his Creatures obedience. Nor did God ever leave man since he first Created him singly to the Law of Nature for the payment of that Homage he owes him; but even to *Adam* in Innocency he thought fit to give a positive Law; a Law, which for the matter of it, had no foundation at all in Mans Nature; further than that he was obliged by his Nature to do whatsoever God enjoyned him. Now these Laws having their foundation in Institution, not in Nature: The Reason of them being not so much the *Holiness* of God, as his *Sovereignty*;

raignty; Natural Light can no ways be suppos'd a due measure of them, nor able to instruct about them. *All that Obedience that resolves into the Will of God, must suppose Revelation in that nothing else can discover its Obligation to man-kind; saith a late Author, Def. & continuat. p. 427.* How consistently to himself in other places, where he tells that *all Religion consists in nothing else but the practice of Vertue; and that the practice of Vertue consists in living suitably to the dictates of Reason and Nature; I leave to himself to declare.* That there are positive Laws of God now in being, and that in the vertue of them, we are under Obligation to several Duties: I shall, God willing, evince when I come to shew the insufficiency of the Law of Nature as it's Objective in the *Decalogue*, as to being the measure of the whole Obedience we owe to God.

§.6. That there are Natural Laws as well as positive; and that the latter are but accessions to the former, we have else-where demonstrated. Now these Laws being stiled Natural, *non respectu Objecti*, not because of their object, many of the Duties we are under the Sanction of by them referring immediatly to God; but re-

specū principii & mediū per quod cognoscimus, because communicated to our Nature, and cognoscible by Natural Light, If the Light of Nature alone be of significance in any thing, 'tis here. And indeed the Writings of Heathen Philosophers such as *Aristotle, Plato, Epictetus, Seneca, Plutarch, Cicero, Hierocles, Plotinus, &c.* The Laws of Pagan Common-wealths, especially the Repub'icks of *Greece* and *Rome*; the vertuous actions of persons not enlightened by Revelation, of all ranks and qualities, such as *Socrates, Aristides, Phocion, Cato*, and many others not easie to be recounted, shew that men left to the meer conduct of Natural Light can attain a better insight into the Duties of Nature, than of Religion, and know more of Vertue than of Piety. For, as both *Amyrald* and Sir *Charles Wolseley*, besides others, observe, *Cicero* wrote to better purpose in his books *de officiis*, than he did in those *de Naturā Deorum*. Yea, even the *Platonists*, the great Refiners of Religious Ceremonies, who in stead of obscene and barbarous usages, introduced civil and modest Rites; discoursed much better of Vertue than Divinity. Their Sentiments for the conduct of conservation being for the most
part

part Rational and Generous, whereas their Theological Notions are either obscure, uncertain, or romantick. If we be then able to prove that Natural Light, or the Law of Nature as it is subjective in man since the Fall, is no sufficient measure of Moral Duties, or of those Duties we are under the Sanction of by the Law of Creation, we shall get one step farther in our design; namely, that Natural Light is a very inadequate measure of Religion.

In confirmation of this, I might in the first place take notice, how the great pretenders to the conduct of Reason prevaricated in all those prime Laws of Nature which Relate to the Unity of the God-head. Though not onely the Being, but the Unity of the Divine Nature be witnessed to by every mans Reason, and we need onely exercise our faculties against *Polytheism* as well as *Atheism*: Yet the Universality of man-kind, setting aside those who had the benefit of a supernatural Revelation, not onely sunk into the belief and adoration of a plurality of Gods; but into the worshipping those for Gods, whom to acknowledge for such is more irrational than to believe that there is none at all. There was scarcely any thing animate or in-

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animate, but by some or other became deified.

*Quicquid Humus, Pelagus, Cælum, mirabile
gignunt,
Id dixere Deos, Colles, Freta, Flumina,
Flammas.*

Aurel. lib. 1. contr. Symm.

Whom one Nation adored for God, another derided and treated as a brutish and senseless Creature.

Βόον προσκυνεῖς ; ἐγὼ δὲ θύω τοῖς θεοῖς ;
Τῇ ἑχέλοι μέγιστα ἡγῶ δάμνα,
Ἡμῖν δὲ τῶν ὄρων μέγιστα παραπολὺ.
————— Κῦνα σέβεις, τύτῳ δ' ἡγῶ !

*Thou adorest a Beast, but I Sacrifice it.
Thou countest an Eel a Deity, but I esteem
it dainty food. Thou worship'st a Dog, but
I beat him, Athen. Deipnos. lib. 7.*

*Quis nescit Volusi Bythinice, qualis
demens*

*Aegyptus portenta colit ? Crocodilon
adorat*

*Pars hac ; illa pavet saturam serpentibus
Ibin.*

*Effugies sacri nilet aurea Cercopitheci,
Istic*

*Istic Aluros, hic piscem fluminis, illic
Oppida tota canem Venerantur.----
Porrum ac cepe nefas violare ac frangere
morsu :
O Sanctas gentes quibus hac nascuntur in
in hortis
Numina ! &c. — Juven. Satyr. 15.*

Thus Rendred by Sir Robert Stapleton.

*Bythinicus, who knows not what portents
Mad Egypt deifies ? this part presents
Devotion to the Crocodile ; in that
Ibis, with Serpents gorg'd is trembled at.
The long - tayl'd Monkey's golden form
shines there :
There Sea-fish, River-fish is worshipt here.
Whole Cities to the Hound, their prayers
address.
To strike a Leek, or Onion with the edge
of the presumptuous teeth is Sacrilege.
O Blessed people, in whose Gardens spring
Your Gods. —*

The great Gods whom they adored, they
could tell a thousand debaucheries of

Ζεῦ πάτερ ὦ τίς σὺν θεῶν ἐλαύνει; οὐκ ἄλλος.

Hence

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Hence many of them from the example of their Gods, encouraged themselves in all kind of Villany. *Ego homuncio id non facerem*, shall not I do what Jupiter did, saith the fellow in Terence. Hence Ennius brings in *Africanus* boasting ;

*Si fas cadendo caelestia scandere cuiquam est,
Mi soli cali maxima porta patet.
If killing can give title to the skye,
No man bids fairer for that place than I.*

Others of them were hereby influenced to mock at all Religion :

Vana superstitio, Dea sola in pectore virtus.

And indeed as *Arnobius* saies, *Rectius multo est Deos esse non credere, quam esse illos tales* : It is much more Rational to believe that there are no Gods at all, than that they are such as they proclaym'd them, vid. Plutarch. *περί Δεωδ.* Its but to consult the Apostle, *Rom. 1. 23.* And he will inform us what excellent Beings they were which men left to the guidance of depraved and darkned Reason owned & worshipped for Gods. Nor do I question but that several persons branded of old with the name

name of Atheists, were only contemners of the Gods of their Country-men; or at least it was the ill opinion they had of their own Gods which led them to a total denial of the Deity; for being assured that they were none, and being at a loss to substitute the True One in their Room, they sunk into an imagination that there was none at all. Though I do not impeach Natural Light as altogether insufficient to have instructed them better, because herein they crossed the dictates of the Rational faculty, and stupendiously prevaricated in what they might have known; yet it demonstrates how inadequate a Rule it is of the duties we were obliged to by the Law of Creation, being inefficacious to regulate the great pretenders to the guidance of it, in things that lay plainest before it. And indeed had not God disabused the World by Revelation, we have ground to think that man-kind, notwithstanding the faculty of Reason, would have still persevered in these corrupt opinions.

For the Eviction of the ineptitude of Natural Light to Regulate us in the Duties we are under the Sanction of, by the Law of Creation, I might in the *second* place observe the degeneracy of men left

to

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to the guidance of Reason, in the *Matter* of Worship, no less than in the *Object* of it. Nor shall I here accuse them for prevarication in what they could not know, but for shameful defection in what they might. Though Reason could not tell them by what *Media* of Worship God would be honoured, yet it could in great measure have told them by what he would not. Had they but consulted the Oracle in their own breast, it might have resolved them that God would not be served by such obscene Rites, as such who were sober among themselves were ashamed to be present at, which occasioned the *Poet* to say of *Cato*.

Cur in Theatrum Cato severe venisti?

An ideo tantum veneras ut exires?

Mart. Epigram. lib. 1. Ep. 1.

Suppose it were left to the discretion of men to agree about the *Sacra*, by which they were to worship God; and suppose also it were left to their liberty, that every different Nation might have its distinct and different Ceremonies of Worship; yet there are still fundamental Laws of Reason, to which if the *Media* and Rites of worship be not so exactly consonant,

yet

yet they ought not to be repugnant to them. The consideration of the Nature of God, the Relation that one man stands in to another, was enough to have instructed the World, that Humane Victimes were so far from being well-pleasing to God, that they were a great provocation to him. And yet this *ἀνθρωποθυσία* prevailed universally for a long time in the World. Not onely the *Scythians*, *Phenicians*, *Carthaginians*, and other less civilised Nations; but the *Grecians* & *Romans* were immers'd in the guilt of offering Humane Sacrifices. See *Euseb. Prepar. Evangel. lib. 4. Dr. Owen's Diatrib. de justit. Divin. cap. 4. & de Nat. Ori. &c. Theolog. &c. lib. 5. cap. 7. Saubert. de Sacrif. cap. 21. Grot. de verit. Relig. Christ. lib. 2.* I confess I do not in this particular so much complain of their want of means of knowing better, as of their supineness and sloth in not exercising their faculties to enquire into these impieties. However this is enough to declare that Reason is a very lubricous, uncertain and fallacious Rule of the Obedience we owe to God by the Law of Nature, when it hath not secured the Magnifiers and Counters of it from so unnatural abominations. Yea, even those who in their private

vate thoughts detested those salvage *Methods* and *Media* of approach to God, do yet virtually commend them while they advise every man to conform to the Rites and Religion of his own Country, which I am sure the very best of them did: *Ἰνδὸν δὲ ὁ θεὸς, ὃς ἀπ' ἀρχῆς κατὰ τὰ πάτρια, ἰνδοῖσι προ-
ῆκεν;* *Epict. Enchir. cap. 38.*

In Justification of the former Assertion concerning the defectiveness of Natural Light to Regulate the Obedience we owe to God by the Law of Creation. I might in the third place, insist on the infidelity of some, and scepticalness of other of the Philosophers about a future Life and State. It is certain that without a perswasion of these things, we cannot expect that men should either pursue Vertue, or avoid Vice. The Doctrines of an Immortality and Future Estate are so necessarily presupposed to the practice of Vertue, that he who is not assured of the former, will scarcely be ever found in an exercise of the latter. Eradicate once out of the minds of men the belief of a future existence; a judgment to come, and the perswasion of rewards and punishments, and the issue will be that which both the *Prophet* and *Apostle* mention; *Let us eat and drink, for to morrow*

we shall die, Isa. 22. 13. 1 Cor. 15. 32. It will be hard to find any that will avoid fleshly gratifications, who disbelieve an existence after death. I cannot better express the result of such an opinion than in the words of some of themselves.

*Vivamus mea Lesbia atque amemus;
Nobis cum semel occidit brevis hora,
Nox est perpetua una dormienda.*

Catull.

*Indulge genio, carpeamus dulcia—
—Cinis & Manes & fabula fies;* Pers.

If we enquire then into the opinions of those who have given the best attendance to Reason for the direction of manners: We find some in the total disbelief of a future state, such were *Epicurus*, *Pliny*, *Strabo*, and both the most, and the chiefest of their *Poets*, who I am sure had a greater influence upon the minds and lives of the vulgar, than the Philosophers had. Others speak ambiguously and doubtfully of it: *Aristotle*, by what we can collect from his writings, was hugely uncertain about it; *Socrates*, if we may believe *Plato*, knew not how to be confident of it: Nor could *Cicero* get any farther, but that he judged

is the more probable opinion. And they who seem to be most positive concerning it, describe the Rewards and Punishments of that future state under such silly and wilde Notions, as could have no great influence upon mens lives. Their *Infernal Regions* were not very likely to disengage men from the pleasures of Animal life; nor their *Elysian Fields* to prevaile with them to a course of mortification. And indeed though every mans Reason may tell him that there is some future condition abiding us beyond this world; yet such a knowledge as may indubitate us concerning it, and give us such an acquaintance with the Nature and quality of the Rewards and Punishments of it, as may make us condemn the pleasures of life, chuse Vertue when we see it encompassed with the greatest calamities, & avoid evil when we find prosperity attending it; Reason could never have helpt us to. But for this we are obliged to the Gospel, in which *Life and Immortality are brought to light*, 2 Tim. 1. 10.

I shall in the *fourth place* endeavour to shew the insufficiency of Natural Light, as to the being the measure of the whole obedience we owe to God, according to the Law of Creation. By demonstrating its de-

defectiveness in conducting the Heathen world in things of the strictest and plainest Morality. This we shall do by producing a few examples wherein their most renowned *Legislators*, and famous *Philosophers* have transgressed not only in the practick, but mistook in the *Theory* of the most obvious Duties of Moral Good and Evil. The *Lacedemonians* (as I intimated before) not only allowed but commended Theft. The *Cyprians* permitted young women to prostitute their bodies for the raising themselves portions. The *Cretians* made a Law to countenance Sodomie, nor doth *Aristotle* (mentioning it) discommend it. The *Romans* gave husbands liberty to kill their wives upon very frivolous occasions. And allowed Creditors not only to slay their Debtors, but to Torment them to death when they could not pay them. The *Persians* authorised Fathers to marry their own Daughters, and Mothers their Sons. Both the *Egyptians* and the *Athenians* made it lawful for Brothers to match with their Sisters. The Laws of the *Berbisca* commanded the Sons to knock their Fathers on the head when they came to Dotage. Hardly any Nation but allowed Robbery out of their own territories to be lawful.

Q

Answer

Among some of the *Indians* their Princes are not permitted the conjugal embraces of their wives, till their Priests have deflowered them. *Plato* was for establishing a community of women in his Commonwealth. Both *Socrates* and *Cato* could make a trade of their wives chastity, and let them out for gain and profit. *Aristotle* and *Cicero* besides several others recommend Revenge not only as just and lawful, but as generous and noble. The *Stoicks* overthrow true patience which consist's in an humble acquiescence in the will of God, by stating it in an unpracticable *Apathie*. For Patience lies not in confronting calamities and sinister accidents by a wilful stupidity; but in deeply sensing them, yet bearing them with a due Reverence and submission to the Sovereignty and wisdom of God who sends and order's them. The Foundations on which their indifferency as to all forreign contingencies, and seeming bravery under the most importunate evils bore; viz. that they are ἐκ τῶν ἡμῶν not within the confines of our power, and that murmur at them would be unprofitable; are too weak for the structure of true patience to be raised on. For it is not enough that we do not repine, because it will not availe us; but

but we are to forbear murmuring because it is unlawful. Nor is it sufficient to justify submission, because the things are beyond our power to alter, but we ought to acquiesce in them, because they are the effects of a righteous providence, and carry in them a design of Love and Grace, if we do not defeat them. Humility, one of the most excellent and useful vertues, hath not so much as a Room in all the Ethicks of the Philosophers: yea pride is recommended amongst their chiefeſt vertues. The conſideration of the infinite perfections of the firſt Being, and our dependence on him both as to life and all the benefits of it, ſhould make us contract and ſhrink into nothing whenſoever we compare our ſelves with God. Much more ſhould the conſideration of ſin and guilt, familiarize us to ſelf-abasement and proſtration. But alas! As man in general never more eſteem'd himſelf, than ſince he was miſerable: So they that have leaſt to be proud of, are moſt conceited. Of all men the Philoſophers abounded in ſelf-eſteem and boaiſting, and that not only to a degree of immodeſty, but impudence. As if it had not been enough for the Beggary *Stoick* to vaunt himſelf the only Rich Man, and that he alone was

noble, he did not only vie perfection with God, but prefer'd himself before him. The *Indian Brachmans* vouched themselves for Gods; Yea the very *Academicks* who professed they knew nothing; and the *Cynicks* who made it a great part of their business to deride the pride of others, abounded in self-esteem. To this Pride which universally possesseth them, I judge two things to have contributed exceedingly. (1) An apprehension they were imbued with, that the soul is a portion of the Deity *ἀπὸ θεοῦ παρμα τῷ θεῷ*, a peice clipt of from God, as *Philo* Platonising styles it. *τὸ διὸς ἀπόσπασμα*, as *Antoninus* call's it, lib. 5. § 27. *θεῖα ἀπόμωρον* a Divine particle, *idem* lib. 2. *τὸ διὸς μέρος* a part of God, *Epiet.* *Divinae particula aura*, *Horat. Serm. lib. 2.* And it was no question with respect to this, that *Cicero* both in his *Tusculan questions*, and in his Book de *Somn. Scip.* saith, *Deum scito te esse*, *Know thy self to be a God.* A Second thing that contributed to it, were the wicked and ridiculous stories which went concerning the Gods whom they did adore: and indeed who would not prefer himself before a Lecherous *Jupiter*, a Thievish *Mercury*, a Drunken *Bacchus*, or a Bloody *Mars* &c. The Natural issue of worshipping such Gods

Gods was either to grow vile in imitation of them; or to slight and detest them, as practising that which every man should be ashamed of. Shall I add in the next place, that the Authority of Princes stood upon very unsafe terms, if the Obedience of Subjects were to be Regulated by the opinions of Philosophers. There is not an assassination of any man in power, but what may be justified by examples commended in the most renowned Pagan writers. What *Cicero* who was no puny either in learning or Morality plead's in justification of *Brutus* and *Cassius* for killing *Cesar*, may serve to Authorise the Murther of any Magistrate, if the Actors can but perswade themselves to call him Tyrant. Had we nothing to conduct us in our Obedience and Loyalty, but the sentiments of Philosophers, no Prince could be secure either of his life or dignity. The last *Instance* wherein the Philosophers miserably prevaricated in a Matter of plain Morality, that I shal mention, is, their allowing an *αὐτοτομία* or *αὐτοχρησία*, *Men inflicting violent hands on themselves*. Holding our lives of God we are accountable to him for them; nor can any be their own executioners without offending both against the Commonwealth of which we are mem-

bers, and invading the jurisdiction which belongs to God, who only hath power to dispose of us. I acknowledg that some of them were better illuminated in this matter than others. Hence that of *Plato* *ὅς ἐστιν ἡ ψὴρ ἐστὶν ἐν τοῖς ἀνθρώποις: καὶ ὁ θεὸς αὐτὸς ἐκ τούτων ἐξέρχεται, ὅς δ' ἀποδράσκειν;* *The Soul is in the body as Souldiers in a garrison, from whence they may not withdraw or fly without his order and direction that plac'd them there; in Phædon. Vetat Dominans in nobis Deus, injussu hinc nos suo discedere; Cicer. Tuscul. lib. 1. Therefore Aristotle sayth well, τὸ δὲ ἀποδράσκειν ἐκ νόστον περὶ τὴν ἡγήσιν ἢ τὴν λυπερόν ἐκ ἀνδρείου ἀλλ' ἀπὸ φιλαλαοῦ δεινῶ;* *To chuse death to avoid penny or Love or any thing that is calamitous, is not the part of a stout man but of a coward; Eth. lib. 3. cap. 7. But the Stoicks who of all the Philosophers were the most renowned Moralists, held it not only lawful but an act of the highest fortitude to redeem themselves from the miserie of life by flying to death for shelter. Si necessitates ultima inciderint, exibat e vita, & molestus sibi esse desinet; If miseries encompass thee, fly to death for Sanctuary: Sen. Ep. 17. Sapiens vivit quantum debet, non quantum potest: si multa occurrant molesta, & tranquillitatem turbantia, se emittit, nec hoc tan-*

tum in necessitate ultimâ facit, sed cum primum illi ceperit suspecta esse fortuna. Nihil existimat suâ referre faciat finem, an accipiat; idem Epist. 70. vid. Epist. 58. 91. 98. & M. Antonin. lib. 5. 9. 29. ac Epictet. lib. 1. cap. 29. & lib. 2. cap. 16. Nor were their practices dissonant from their sentiments; witness *Democritus, Zeno, Cleanthes, Cato, Brutus, Cassius, &c.* who all dipt their hands in their own blood, acting therein both repugantly to the instinct of self-preservation all men are by Nature imbued with, and below that true fortitude which all of them celebrated as a prime Vertue: For the *Epigrammatists* censure of *Fannius* doth perstringe them all alike.

*Hostem cum fugeret se Fannius ipse peremit,
Hic rogo, non furor est, ne moriari mori?*
Mart.

By these few instances we may easily perceive what a miserable condition the World had been in, even in reference to the most obvious duties of Morality, had mankind been left to the sole conduct of Natural Light; and by consequence that Humane Reason is not an adequate Rule of Moral Vertue.

In further confirmation of the defectiveness of Natural Light for the Regulation of Moral Obedience, I shall in the *first* and last place observe, that all who were under the conduct of meer Reason, mistook in the End of Obedience, which is as much under the Sanction of Law, as the substance of Duty is. For as *Augustin* sayes well, *Noveris itaque non officiis, sed finibus vitiis discernendas esse virtutes; Virtues are not so much distinguisht from Vices by the entity of the act, as by the scope and intention of the agent; advers. Julian. lib. 4. cap. 13.* What *Forms* are in *Natural* Philosophy, that the End is in *Moral*. A Respect to God specifies every Vertue and Duty, and wherever he is left out as the End, the Act is torn from its Moral Form. We might call it Fortitude and Patience in *Castilix*, that he could endure cold, hunger, and much watchfulness to overthrow his Country, were not the End necessary to the Moral denomination of every action. The first cause is the ultimate end of every Being; of and through whom we are, to him we ought to be and act. Seeing God is our Creator, Proprietor, Governour, and Happiness, all our actions ought to be directed to the glorifying of him. Now where

where are any among the Heathen Moralists, or among those that acted under the conduct of meer Reason, who proposed as the end of their Actions the glory of God. Their opinions about the *Finis ultimus hominis*, with reference to which *Varro* tells us there were 288 Sects of Philosophers, do abundantly evidence their faileur in this particular. Some made Vertue subservient onely to their own praise, applause and glory. What the *Poet* says of *Brutus's* killing his own Sons, when they intended to overthrow the liberty of their Country,

*Vicit amor patriæ laudumque immensa
cupido;*

Is the most that can be pleaded as the aim of a great many of them. Others pursued Vertue in order to pleasure, and onely admired it on that account. Now supposing the pleasures they proposed to themselves were not so gross and sensual as is generally conceived, (though I know not how to acquit the School of *Epicurus* in this matter, notwithstanding all the Apologies that are made for them) yet their opinion is sufficiently culpable, in that they confounded the *intention* and *scope* of the Agent,

Agent, with the consequent of the action and made the Reward annexed by God to Vertue, to intercept the Glory which in all their thoughts and deeds they should have endeavoured to bring to Him. Those who spake most magnificently of Vertue, held it desirable onely for it self; affirming that the actions and offices of Vertue were to be pursued meerly for the beauty and honesty that essentially belonged to them. *Interrogas quid petam ex virtute? ipsam: nihil enim est melius; ipsa pretium sui est.* Senec. de vit. beat. vid. etiam de Clement. cap. 1. & Epist. 113. But first, it is a palpable contradiction that any action or habit should be Morally beautiful, otherwise than as it respects God, whose Nature and Will is the measure of all its Moral pulchritude; and therefore it ought to be referred to the honor of its Model. Yea, not onely the Will of God, but his Nature requires, that what-ever derives from him, either as its *idea* or source, should be ultimately resolved and terminated in him as its Center. *Secondly*, It is most false that either Habit or Act can be Rationally chosen, or finally rested in for it self: But either some benefit to our selves and friends, or the honor and glory of some other must be

be proposed and intended by them. For as all Habits are desired in reference to actions and operations, so if in every action we design not an end in order to the attainment of which we so act, we declare our selves brutish and irrational. Though *Brutus* was as far tinctur'd with a persuasion that Vertue was its own End and Reward as any man else whatsoever; yet it is most certain that he reckoned upon the accrue-ment of something else by it, whereof judging himself disappointed, he proclaim'd Vertue to be but an empty Name; α τλή-

μων ἀρετῇ ὡς σὺ μὴ δὲν ἄλλο εἰ πλὴν ὀνόμα. I shall shut up this with a sentence or two of *Au-*
stin, Virtutes cum ad seipfas referuntur, nec
propter aliud expetuntur, inflata ac superbae
sunt: When Vertues are sought onely for
themselves, they degenerate into Pride, and
become Idols, and the prosecution of them
is Idolatry. Proinde virtutes, quas sibi vi-
detur habere homo, nisi ad Deum retulerit,
etiam ipsa vitia sunt potius quam virtutes;
Therefore the Vertues which a man thinks he
hath, if they be not referred to God, they are
Vices rather than Vertues, de Civit. Dei
lib. 9. cap. 25. vide Jansen. de Stat. Na-
tur. laps. lib. 4. cap. 11, 12, 13. It ap-
pears then from the whole of what we have
said,

said, that the Law of Creation, or of Reason, as it is subjective in Man, is so far from being the Rule of Religion in its utmost latitude, that it is not a sufficient measure of Moral Vertue.

§. 7. We come next to consider the Law of Nature, or Right Reason as 'tis *objective* in the Decalogue, which we have declared to be a transcript of the Law of Creation, *chap. 2. §. 4.* and have also demonstrated its perfection and sufficiency for the Regulating the Duties we are under by the said Law, *chap. 2. §. 13.* We cannot without very unbecoming thoughts of the Wisdome of the Legislator, but judge it a compleat Measure of all Moral Offices and performances, seeing God designed it for a Law of Morality. For, as *Plato* says, it belongs to a Law-giver not only to have an eye to a few things, ἀνὰ πρὸς τὰς ἀνὰ ἀρετὴν, but to have an Universal respect to all, and to every Vertue: *de legib. 10.* Nor can this be denied of the supreme Rector (pretupposing him supernaturally to reveal a Law of Manners) without reflexion both on his Nature and Government. We will allow the *Orator* to complain, *latius patere officiorum quam Furis Regulam*, That there is more belongs to our Duty,

Duty, than ever was enacted by any Civil Law ; but we dare not entertain the like thoughts of the Divine Law, especially when it was given by God for this very end, that we might be illuminated and conducted by it in the offices of Morality.

It is no part of my concern at present, to enquire whether the Decalogue comprehend any more in it than a *transcript* of the Original Law ; or whether besides its being a Collection of Natural Laws, there may not be some positive precepts as well as arbitrary *appendices* added to it. It is enough to me that it contains an *Epitome* of the Dictates of Right Reason, and that 'tis a compendious Draught and Model of the Law of Nature ; nor will I at this time interest my self in that Controversie, whether there be any thing else required in it yea, or not. I withal readily grant, that Obedience to all the Duties of Instituted Religion is bound upon the Soul by the Law of the Ten Commandments, seeing that obligeth us to obey God in all the declared Instances of his Will. As there is nothing in positive Religion repugnant to any principle of Nature ; so these very duties which do immediately fundate in Gods Will do challenge our obedience in the Vertue of a Natural Law. I

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I crave also to have it observed, That the Decalogue may be considered either as it is a meer Draught and Delineation of the Law of Creation; or as having annexed to it a Remedial Law, to which in its most exacting Rigor it was made subservient. Though the Law of the Ten Commandments for the matter and substance of it be one and the same with the Law of Creation; being in this respect only *Renovatio antiqua Legis*, not *Latio nova*; and still Natural with reference to the things enacted, though positive as to the manner of the promulgation: Yet, as given by *Moses*, there is a Law of Grace couched in it, which no wise appertain'd to it as communicated at first with our Natures. Hence the Lord in the very Preface of the Decalogue, treats with them as their God, *Exod.* 20. 1. *i. e.* as their everlasting Benefactor, which in the Vertue of the Covenant of Works, and in Reference to the meer Law of Creation, he neither was, nor could be since the first ingress of sin. In this sense *David* takes the Law in most of his *Encomiums* of it. And in this acceptation I acknowledge the Law to be the measure of all the main Duties which we owe to God, either in the way of Natural,

or

or Instituted Religion. It is true there are some Duties of peculiar New-Testament institution; but those as they are in themselves of a subordinate Nature to the great demands of the Law of Faith, being chiefly stipulations of our performing the conditions of it; So both the constituting & practising of them had been unsuitable to the Old Testament oeconomie. The like may be said concerning those obligations which we are manumitted and set free from, which the *Mosaick* Church were under the Sanction of.

That which I undertake the Justification of is this, that the *Decalogue* as it is a meer transcript of the Law of nature, or right Reason, is not the measure of the whole of Religion; nor, as it is Christian, of the most momentous parts of it. Nor can the contrary be affirmed without renouncing of the Gospel, which I am afraid too many, as being weary of it, are ready to doe. For, *First*, if the *Decalogue* as it is a meer new Edition of the Original Law of nature, be the sole and only Measure of Religion, then the New Covenant is nothing but a repetition of the Old. Yea, there is no such thing as a New Covenant with respect to the Terms of it, onely it is so called with respect

respect to the manner of its Promulgation. For where the Terms and conditions vary not, neither do the Covenants vary. 'Tis their differing in their Demands, that gives them the Denomination of distinct Covenants. To assert a coincidency as to the whole preceptive part betwixt the two Covenants, is in effect to bid us disclaim a great part of the Bible. What tendency some expressions of a late Author have this way, I shall refer to the judgment of others. *As in the State of Innocence the whole Duty of man consisted in the practice of all those Moral Vertues, that arose from his Natural Relation to God and man; so all that is superinduced upon us since the fall, is nothing but helps and contrivances to supply our Natural defects and restore us to better ability, to discharge those duties we stand engaged to by the Law of our Nature, and the design of our Creation. &c. def. & contin. p. 315, 316. The supposition of sin does not bring in any New Religion, but only makes new circumstances and names of old things, and requires new helps and advantages to improve our Powers, and to encourage our Endeavours: And thus is the Law of Grace nothing but a Restitution of the Law of Nature; ibid. p. 324. Secondly there are several*

several duties incumbent now upon us; which also constitute the chief part of our Christian Obedience, that the *Decalogue* as its a transcript of the Law of right Reason or of Nature, is perfectly a stranger to. For proof of this I shall only insist on *Repentance* towards God, and *Faith* towards Jesus Christ. I suppose it will be granted by most, that Repentance in all the parts and branches of it, *viz.* conviction of sin, Contrition for it, and conversion to God from it, are Duties we are all under the obligation of. I said by *most*, because of some expressions in a late Author which I can hardly reconcile with the account which the Scripture gives us of Repentance, or with that modesty which we ought to exercise in the things of God. *The Fathers & first preachers of the Christian Faith, did not fill peoples heads, with scruples about the due degrees of Godly sorrow, and the certain symptoms of a through-Humiliation; def. & contin. p. 306, 307.* And a little after, *They* (says he, meaning the Nonconformists) *examine the truth and reality of mens conversion by their orderly passage through all the stages of conviction; And unless a man be able to give an account of having observed and experienced in himself all their imaginary Rules &*

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Methods

Methods of Regeneration, (i.e. conviction and contrition &c.) they immediately call into question his being a Child of God, and affright him with sad stories of having miscarried of Grace and the New-Creature; And he is lost and undone for ever unless he begin all the work of conversion anew, and he must as it were re-enter into the Womb, & again pass through all the scenes & workings of conviction; in which state of formation all new converts must continue the appointed time, and when the days are accomplished, they may then proceed to the next operation of the Spirit, i.e. to get a longing, panting, and breathing frame of soul, upon which follows the proper season of delivery, and they may then break loose from the Enclosures of the Spirit of Bondage, and creep out from those dark Retirements, wherein the Law detain'd them, into the light of the Gospel and the liberty of the Spirit of Adoption: p. 309, 310. However I can justify the forementioned steps and degrees of Repentance both by Scripture and Reason. Now this, the Moral Law as 'tis a meer summary of the Law of Nature neither know's nor allow's; I confess the Law of Creation obliging us to love God with all our Heart, Soul and Strength, and in all things

things to approve our selves perfect before him, doth by consequence in case of the least faileur oblige us to sorrow. And thus men wholly strangers to the renewing grace of the Covenant may repent: witness among others *Judas* as to the act of betraying *Christ*. But to encourage us thereunto by any promise of acceptance, without which no man will ever be found in the due practice of it; *Heb. 11. 6.* Or administer help for the performance of it; this it neither doth, promiseth, nor can do or promise. For being once violated, it know's no other language but the-thundering of wrath against the transgressor. Now one and the same Covenant can not be capable of two such contrary clauses, as denouncing an inevitable curse on whosoever shall not observe the Law in all points; and promising mercy to those that repent of the transgressions which the do commit. They like may be said of Faith. This is the great condition of the Gospel, *Gal. 3. 22. Aſſ. 13. 29. Rom. 10. 9.* One of the principal Duties we are now obliged to; *1 Joh. 3. 23. Joh. 6. 29.* Now this as 'tis the condition of Gospel-pardon, the Law is utterly unacquainted with; know's nothing at all of it. It is true there is a general

Faith terminating on the Existence, Authority, and Veracity of God, which comes under the Sanction of the Law of Creation. But Faith, as respecting a Mediator, and Gods treating with us through him, the Law is both ignorant of, and at enmity with, *Gal. 3. 12. The Law is not of Faith, Rom. 9. 32, 33. Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness; wherefore, because they sought it not by Faith, but as it were by the Works of the Law.* I know not whether it be upon this account, because Faith comes not smoothly enough within the compass of being a Moral Vertue, that a late Author is pleas'd to scoff at Faith in our Lord Jesus Christ, not only by stiling it in mockage, *the dear darling Article of the Religion of Sinners, Def. & Contin. p. 322.* but by representing what the Scripture every-where ascribes to it in such terms of Drollery, Scorn, and Contempt; that I tremble to transcribe them. *They make (says he) a grievous noise of the LORD CHRIST, tell fine Romances of the secret amours betwixt the believing Soul and the LORD CHRIST, and prodigious stories of the miraculous feats of FAITH in the LORD CHRIST; Reproof to the Rehears. Trans-*
prof.

*prof.*p.69. See also *Def. & Contin.*p.135.
140. But while men believe their Bibles
they are not to be jeered out of their Duty
and Happiness. And this is all I shall dis-
course of the first Instrument of Morality,
viz. the measure of it, and I hope it ap-
pears by what hath been offered, that the
Law of Creation (which is the Alone
Rule of Moral Vertue) whether we take
it *subjectively*, as it is in Man since the Fall;
or *objectively*, as it is in the Decalogue;
neither is, nor can be the Rule and Stan-
dard of the whole obedience we owe to
God.

CHAP. IV.

(1) *The Principle in the strength of which Moral vertues are acquired, and moral Actions performed, taken into consideration. Determined by the Philosophers to be nothing but our Faculties and the improvement of them by objective helps. (2) The same affirmed by the Pelagians. (3) The Judgment of a late Author as to this particular Inquired into, and found coincident with the former. (4) Several Things lay'd down in order to the better discussion of the extent of the premised power. (5) What we may arrive at in the meer strength, and through the improvement of our Natural Abilities distinctly proposed. (6) The deficiencies that occur in those Duties which Men in the vertue of the foresaid Principles do perform. (7) Several Duties to which by the best improvement of Natural Abilities we cannot arise. (8) The Necessity of an infused Principle inferred thereupon and further demonstrated. (9) The whole concluded.*

§. I. *The Rule & Measure of Moral Habits*

bits & acts was in the former Chap. Enquired into; and if the reasons there produced hold good, they yield us this result, viz. that in order to our conduct in the Duties of Religion there needs an other light than that of Nature. We come in the next place to consider the other great *Instrument* of Morality, namely, The Principle in the strength and power of which Moral Habits are acquired and Moral actions performed. Now the *Philosophers* knew no other Principle of Morality but innate ability and Natural Power. *Judici-*

Natura beatis omnibus esse dedit, si quis cognoverit uti.
Claud.

um hoc omnium mortalium est, fortunam a Deo petendam, a seipso sumendam esse sapientiam; all men are agreed that as we are to ask external good things of God, so we are to trust only to our selves for the acquisition of vertue, saith Cicero. de Nat. Deor. Εἰς ἑαυτὸν ἐστὶν ἡ τῶν ἀγαθῶν κτῆσις, The adeption of vertue is in our own power, saith. Alex. Aphrodis. lib. de fato § 27. As men attain skill in Trade's by discipline and exercise, οὕτως ἀρετὰς ἀτρω κτῶμεθα, In the same manner do we attain Habits of vertue; idem ibid. There is nothing more absurd, saith Tully, than to affirm that men may of their own accord be vicious & also not vertuous; Academ. Quæst.

lib. 4. §. 39. And therefore he tells us elsewhere *Neminem unquam acceptam Deo retulisse virtutem; propter virtutem enim jure laudamur, & de virtute recte gloriamur, quod non contingeret si id donum à Deo non à nobis haberemus, That no man ever thank't God for being vertuous, &c. de Nat. Deor.* That this was the general opinion of the Philosophers, we have demonstrated more fully, *chapt. I. §. 3.* Being unacquainted with the Revelation of the Word where supernatural and divinely communicated strength is only promised and unfolded; no better could be expected from them, nor do I know upon what ground they could have lay'd claim to more. As for those expressions which we meet with in the *Platonists*, concerning the Divine Infusion of Vertue; It may be easily reply'd, that they had these Notions either immediatly from the Sacred Oracles, or from some who understood the Jewish Traditions, or else that being convinced of their own ineptitude to Vertue, and not knowing whither to betake for relief, they referred themselves to the supreme cause, *tanquam viam ad deum perquirentes*, as one who only could relieve them at a dead lift.

And if this answer be not thought sufficient,

ent, I dare undertake to produce as many testimonies out of the Platonists for the acquisition of Vertue as for the infusion of it; which argues that they were wholly at a loss about the attainment of it; And that they alledged a Divine Communication of it, not because of any foundation they had in the light of Nature for such a persuasion, but because they knew not how else to satisfy themselves in their enquiries about the adeption of it. 'Tis true, all the Philosophers contend for objective helps, by which we may be excited to exert our Natural strength for the adeption of Vertue; but for any active subjective Principle of it besides connate ability, they were so far from allowing it, that they lookt upon it as rather meriting scorn and laughter. Yea those very objective helps which they applied to, were nothing else but the effects of their faculties, improving Natural Light and the first principles of Reason. Hence *Seneca* having said that *we are more indebted to Philosophy than to the Gods, for as much as we owe only our lives to them; but are obliged to Philosophy that we live virtuously*; he adds, *cujus scientiam* (puta Philosophiæ) *nulli dederunt, facultatem omnibus, whereof they have communicated the actual*

actual science to none, though they have given faculties and powers whereby it may be attained to all, Ep. 90. The great Objective Medium they trusted to, for the getting of Vertue, was Morai Philosophy, as we have demonstrated, chap. 1. § 3. Now this, take it in all the parts & kinds of it, whether *Dogmatick*, wherein the *Aristotelians* excelled; or *Exhortative*, wherein the *Stoicks* were most eminent; or *Characteristical*, wherein the *Pythagoreans* and *Platonists* transcended, was nothing but the product of Humane Reason improving Natural Light and congenite Notions. But for any subjective Principle besides their meer faculties they knew none.

§. 2. With the *Philosophers* do the *Pelagian* as to the substance at least of their *Dogmata* agree; Philosophy being the seminary of the Pelagian Heresie, and their chiefest notions being derived from thence. *Virtutes non infundi divinitus, sed bene vivendi consuetudine parari contendunt Pelagiani*; The Pelagians affirm, saith Austin, that Vertues come not by divine Inspiration, or Infusion, but that they are acquired by a sober course of life, Epist. ad Demet. & lib. de gestis Pelag. cap. 14. *Non est liberum Arbitrium, si Dei indigeat auxilio, quoniam*

*in propria voluntate habet unusquisque facere aliquid vel non facere; Did we need any internal subjective assistance from God, humane freedom would be overthrown, a power of acting and not acting belonging essentially to the Will; decima propositio affixa Pelag. in Concil. Diospolit. 'Tis true, they pretended to own Grace, but as Austin says, it was ut Gratia vocabulo frangerent invidiam, That they might avoid envy and contradiction, and escape these imputations that they were justly liable to; lib. de Grat. Christi. cap. 37. For by Grace they understood no more than Natural Power. Dei Gratiam (saith Austin concerning Pelagius) non appellat nisi Naturam, qua libero Arbitrio conditi sumus; lib. de Nat. & Grat. Notwithstanding the several alterations and amendments which they seem'd to make in their opinion, yet as to the point of an inward subjective principle they never granted any more than the Essential faculties of our Nature. Both the *adjutorium legis* and the *doctrina & exemplum Christi*, with which they palliated and glossed their opinion concerning the Grace of God, and which was the highest they ever arose in the explication of the Doctrine of Grace, are only external Moral*

ral Principles: Neither the one, nor the other have any alliance to an inward physical Principle. Which made the Fathers of the Council of Carthage say justly of them, *nullum relinquunt locum gratia Christi quâ Christiani sumus*, that they left no room for the Grace of Christ, &c. *ad Innocent. Pap.* And others say of them, *totum quod Christiani sumus nituntur evertere*; that they endeavoured to overthrow the whole, by which we are Christians, *Patres Concil. Milevit. ad eundem. apud August. Epist. 93.*

§. 3. With these doth the opinion of a late Author seem to coincide. Now for as much as this seems a charge of very great consequence, if it be found true, we shall search a little the more into his own writings for the proof of it. I know not whether we are to ascribe it to a design in the Author of clouding his Sentiments, or to an affection of a declamatory and flourishing way of writing; but I am sure it is come to pass, that as well in this particular, as in some others, he hath not declared his conceptions with that accuracy, perspicuity and clearness that was fit. But ἐπιτεθη κύρος *The Die is thrown*, we have entered our charge, and 'tis incumbent upon

on us to make it good. Some possibly may think it enough to justify the foregoing imputation, that our Author *making the whole of practical Religion to consist in Moral Vertue, and that Grace and Vertue are but different names of the same thing*, That therefore, seeing the Original Authors of those terms will have all Vertue to proceed from the strength and improvement of our Natural abilities, he ought, if he will speak either consonantly to himself, or to them, to affirm the same. Others may perhaps reckon it for proof enough, that there are divers expressions scattered up and down his writings, which seem calculated for no other end, but to reflect tacit scorn and contempt upon the Spirit of God and his Work on the minds of men; such is that passage, Eccl. Polit. p. 57. *Of the Worlds being filled with a buzz and noise of the Divine Spirit*, and that Def. & Contin. p. 343. *That the Spirit of God, and the Grace of Christ, when used as distinct from Moral abilities and performances signifie nothing*. And that other, *Reproof to the Rehears. Trans. p. 101. That 'tis an impertinent foppery to think of reconciling Gods Method of begetting Faith in the Elect by a power equal to that wherewith he Created the World,*
and

and raised up the Dead, with the power of Election and Free-will. But this method of proceed I wave, and therefore forbear producing several other expressions of a much worse complexion. The same candidness I desire from an Adversary in the representation of my own opinion, I profess myself ready to show in the taking the measure of anothers, and therefore avoyding all collateral accidental expressions, how much so ever accommodated to serve my design, I shall confine my enquiry to those parts of his *discourses*, where he purposeth and designeth the giving an account of his Sentiments in this matter. *Virtues* (saith he) *in the first ages of Christianity, were stiled Graces, because they were the effects of meer favor, whereas now they are the joint-issues of our own industry, and the Spirit of God cooperating with our honest endeavours; and therefore they cannot now with so much propriety of speech be stiled Graces, because they are not matter of pure infusion, though they may be allowed the title still in some proportion, because they are in some proportion produced by the special Energie and cooperation of the Holy Ghost. In the same manner as these Abilities bestowed upon the Apostles without the concurrence of their own*

industry were called gifts, though now they might be more properly expressed by other Names, notwithstanding that we owe them to the Blessing of God upon our studies and endeavours. And what was then the gift of Tongues, is now vulgarly called skill in Languages, and what was then the gift of utterance, is now the Art of Eleguence and Rhetorique; Def. & Contin. p. 329, 330.

If these expressions, being duely considered, do not justifie what I have entred in charge against the said Author, I shall be ready not only to acknowledg my own ignorance in judging of the sense and meaning of the commonest proposition, but to crave him pardon for having injured him in a matter of so great import, and to such a degree. Surely, if Grace be not a matter of *pure infusion*, as our Author expressly affirms that it is not, it can be nothing but an effect of our Essential powers, and of the improvement of our Reasons and Natural abilities. There is no other way besides one of these two, in which it can be obtained. To pretend any special Energy of the Holy Ghost in the production of Grace, distinct from an *infusion* of a new principle determining, elevating, and adapting our faculties to concur as vital principles

ciples in the performance of those acts, to which they were antecedently inept, is to allow Him at most but a Moral influence, which consists only in Objective Motives, in the begetting of it. 'Tis true, greater external helps do even in this respect fall to the share of those who live under the Gospel, than the Heathen were priviledged with. The inducements to Vertue laid down in the word, vastly exceeding those proposed by Philosophers. But as for any active inward principle of Obedience, There can be none according to the *Hypothesis* of our Author besides Natural Power. Again, *If Graces be no otherwise attained, than skill in Languages, the art of Eloquence and Rhetorique are; and if that be the reason why in propriety of speech, those ought not now to be called Graces, no more than these ought to be stiled Gifts;* as our Author plainly affirms: It necessarily follows, that the only Principle of Grace and of all the obedience that proceeds from it, is nothing else but Natural Power, and connate ability of mind; for as much as no man lays claim to any higher principle for the acquisition of Arts but his Faculties. Men become not Philosophers or Physicians, &c. by inspiration,

on, nor are any infused principles pretended as necessary thereunto. The Blessing of God upon our studies and endeavours, implies no such thing as the communication of Habits, of Learning and Science to us, but is by all that I know of, otherwise sensed and explained. Though this one passage be enough to lay open the mind of the foresaid Author in this matter; yet because to discover some mens sentiments is sufficient to refute them; for as Hierome saith in a like case, *Ecclesia victoria est vos aperte dicere quod sentitis, sententias vestras prodidisse, superasse est*: Ep. ad. Ctesiphon, I shall therefore subjoyn a few expressions more which I meet with to the same purpose in the foresaid book; In short (saith he) *the whole state of this Question* (being discoursing about the identity of Vertue and Grace) *is plainly this: That in the days of the Apostles, the Divine Spirit proved it self by some clear and unquestionable Miracle, and that was the rational evidence of its Truth and Divine Authority; but in our days it proceeds in an humane, and in a rational way joyning in with our Understandings and leading us forward by the Rules of Reason and Sobriety, by threatnings, and by promises, by instructing our faculties in*
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the right perception of things, and by discovering a fuller evidence and stronger connexion of Truths, ibid. p. 334. Though any learned person will easily discover the drift and intendment of this passage, yet it being so proposed, and containing such a mixture of truth and falshood bended together, that 'tis difficult for a common Reader to discern the leaven and poysonous ferment that is wrapt up in it; I shall take a farther survey of it. There are some men so accustomed to twist and interweave things of a heterogeneal nature one with another, that it requires considerable skill to make a due separation and disposal of the several ingredients of their composition to what they are shapen and designed to subserve. In the *first* place, I know none of all the Assertors of supernatural infused Grace, who pretend the overthrow of the Rules of Reason and Sobriety by Gods working immediatly and effectually upon the Souls of men. We attribute no such violent motion to Gods Spirit upon ours, as overthrow our powers and faculties. By a Communication of a vital principle, the Soul is attempered in its inward frame to the things its moved to. Through the introduction of the New Nature, our faculties

culties are connaturalized to their duty. The Soul being irradiated with a Divine Light, and having a new strength transfused into it, is carried to its object out of choice, and upon conviction. Nor do I know any in the *second* place that preclude the use of promises and threatnings, or who affirm that the Spirit of God in the Regeneration and Renovation of Sinners, acts abstractedly from, and independently on the Word. No; the dispensation of the Word, is *Gods power unto Salvation*; the *vehiculum spiritus*, the Chariot of the Spirit; the Seal by which he impresseth his Image. An attendance to the Reading and Preaching of it, is what they press every man earnestly to, and that all impulses be examined by it. That which I except against in this *Paragraph* of our *Author*, is this, that all allowed to the Spirit of God in his dealing with the Souls of men, is, that he acts only *objectively* in ministering Arguments of Conviction to them: For that was the alone end of miracles, and that is our Authors intendment by the *Spirits proceeding in an humane way*. Now this supposeth the whole *subjective* power to reside naturally in our selves, and that all the assistances of the Spirit, serve only to excite it, and to awaken us to ex-

ert our natural abilities: nor is this new; There are some others in whose writings our *Author* seems not a little conversant, who have gone before him in these apprehensions. *Novas autem qualitates creari, seu produci non est necesse.* It is not necessary that any new qualities should be created or produced in us; *Stoinski catus Racov. Minister ad Crell. Nonne ad credendum Evangelio, Spiritus S. interiori dono opus est? Nullo modo;* Is not the inward operation of the Holy Ghost necessary in order to our believing (he means savingly) the Gospel? by no means. *Cateches. Racov. Est autem probitas nihil aliud quam recte agendi studium, a rectorationis iudicio perfectum;* Holiness is nothing but an endeavour of living uprightly in the strength of, and in the pursuance of Right Reason; *Volkel. lib. 4. cap. I. Causa proxima, probitatis est ipsa voluntas seu arbitrium nostrum, cujus ea est vis ac potestas, ut in quam velit partem libere se inclinet:* The immediate cause of Holiness, is the Will it self, whose Power and Ability is such, that it can determine it self to Good or Evil, as it pleaseth, *Crell. Eth. Christian. lib. 2. cap. 2. Non est Spiritus Sanctus qui necessario requiritur ad vim & efficaciam verbo Dei concilian-*
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dam, quippiam diversum ab ipso verbo; The Holy Spirit that is required to make the Word effectual, is nothing but the Word it self; Socin. de Justif. p. 27. Homo audito & intellecto Dei verbo sine ulla alia, nedum sola speciali Spiritus Sancti operatione, potest se reipsa ad Deum convertere; Men through the help and assistance of the word heard and understood, may convert themselves to God, without any other, much less special operation of the Holy Ghost; Schlichting cont. Meisner. de Servo Arbitrio. p. 88. Non requiritur supernaturale lumen, potentia superinfusum, mentem elevans ad intelligendum & credendum Scripturis; There is no supernatural infused light necessary for the understanding and believing of the Scriptures; (he understands a Salvifick knowledg and belief of them) Episcop. disp. 5. Thes. 3. An ulla actio Spiritus immediata in mentem aut voluntatem necessaria sit aut in Scripturis promittatur, ad hoc, ut quis credere possit verbo extrinsecus proposito? negativam tuebimur; whether besides the external Promulgation of the Word, there be any immediate operation of the Spirit upon the Understanding or Will necessary? We undertake the defence of the Negative; idem in Thes. privatis ad Disput. 46. Co-

rol. *Nihil obstat quo minus vel sola gratia Moralis homines Animales Spirituales red- dat. Nothing hinders, but that men may be regenerate in the alone Vertue of Moral suasion; Grevinchov. Vim suam exerit Dei Spiritus qui illuminare mentes nostras dicitur, non quod novum lumen iis infun- dat. Volzog. de Script. Interpret. p. 254. Gratia neque nobis neque Scripturæ novum lumen inserit, Velthuis. de usu Rationis, p. 70. Regeniti & non regeniti cognitio de rebus & mysteriis fidei non differt luminis ratione, idem. ibid. p. 9.* I have been the more prolix in these citations, that we may the better understand whom in this mat- ter we have to conflict withal, and from whom these Notions are derived that are with so much confidence obtruded of late upon us.

If it be excepted that the person con- tended with, seems to allow a *subjective* principle of Grace distinct from our Natu- ral faculties; For he expressly affirms, *That if he did not believe the influences of the Spirit upon the minds of men, he behoved to explode the Lords Prayer it self as a foolish and insignificant Form, seeing the greatest part of its Petitions are things of that nature, so that they cannot be accomplished any other way*

way than by the efficiency of the divine Spirit upon ours. Def. & Contin. p. 334. I Answer.

(1.) 'Tis not unusual with some men both virtually and formally to contradict themselves: And the Author whom we are replying upon seems to be endowed with a particular faculty that way, as might be justified in many instances. (2.) 'Tis known that both the *Pelagians* and *Socinians* profess themselves the Friends and Patrons of Grace, and yet those who are acquainted with the mystery of their Principles, know that, saving the Revelation of God in the Scripture, they meant no more by Grace, but Nature and the Humane Faculties. — *Fronte placent qua sine latent.*

We readily grant that the Arguments proposed in the Scripture, may in a certain sense be stiled Grace, but what affinity hath this to the inward ingraft principle that we are inquiring after? It were too plain a defiance of the Gospel to renounce all inward Grace in express Terms; and yet as some, who seem to extoll grace exceedingly, explain it, no less is intended. See this proved by Mr. *Trueman* in his Discourse of *Natural and Moral Impotency*, a pag. 60. ad pag. 69. and in his other discourse con-

cerning the *Rectifying* of some prevailing *Opinions*, a pag. 244. ad pag. 259.

§. 4. Having declared the Apprehensions of the *Philosophers* and *Others*, concerning the Principle of Moral Vertue, namely, that both Habits and Acts proceed from the strength and improvement of our Natural Abilities. Before we come to inquire, *how far Natural Abilities seconded with the assistance not only of Philosophy but of Revelation, may carry men in Practical Obedience.* There are several things of great import, both for the vindicating the Divine Goodness and Justice, and the convincing us of our Guilt, notwithstanding any Impotency which we labour naturally under, which I design a little to unfold as well as to propose. First then;

Notwithstanding any Congenite Original impotency that men labour under, They might do more in the discharge and performance of the Duties of practical obedience, were it not for contracted Evil Habits and customs. Custom in any thing is commonly stiled another Nature, and not much amiss, the power and efficacy of it being so great.

The *Φύσις ἐν τῇ φύσει*, Custom is an ascititious Nature say both *Aristot.* and *Galen.* *Tanta est corruptela mala consuetudinis ut ab ea*

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*tanquam igniculi extinguantur a Naturâ
 dati, exorianturque contraria vitia: so great
 is the infection of evil custom, that the
 seeds of vertue communicated to us by Nature
 are choaked by it, and vices contrary there-
 unto begotten; Cicer. A Habit in any
 thing is as Galen calls it διδθισις χερνιος & δύσλυ-
 τος, a lasting and hardly dissolvable disposi-
 tion. Πολυχρόνι μάλιστα τελευτάει φύσις ἐστὶ. Long
 use and exercise becomes at last Nature, E-
 venus in Aristot. Consuetude in sin doth
 so corroborate men in it, that a vicious per-
 son cannot do well ἢ μὴ εἰάν γὰρ θέλῃται, even
 if he would; (which I suppose is no more
 but that he cannot obtain of himself to do
 it) Arist. ad Nicomach. lib. 3. Through
 an inveterate inclination of Will, men be-
 come so addicted to Evil, and so averse
 and disaffected to Good, that no Argu-
 ments to the contrary weigh with them.
 They grow so alienated by impure Habits,
 that all Vertue becomes distastful and
 wickedness grows a pleasure. Much of
 our Impotency to good is derived upon us
 by a familiarity with sin. Can the Ethi-
 opian change his skin? or the Leopard his
 spots? then may ye also do good, that are
 accustomed to do Evil, Jer. 13. 23.*

Secondly, *They that have the Gospel are thereby brought into a considerable capacity of doing more than they that want it can.* Nor do I mean this only extensively, that they are instructed about those duties whereof these are wholly Ignorant. For in that case God will proceed with men according to the measure of light that every one hath; and as *Austin* says of those with whom the knowledg of Christ and the Gospel never arrived, *veniam habebunt propter infidelitatem, damnabuntur vera propter peccata contra naturam*; and a greater than *Austin* tells us, *That as many as sinned without Law, shall also perish without Law, &c. as many as have sinned in the Law, shall be judged by the Law*, Rom. 2. 12. But I understand it with relation to those very Duties which the Heathen had some light concerning, and various helps for the performance of. For with respect to these, We, unto whom the Light of the glorious Gospel is come, have advantages infinitely beyond them who never enjoy'd that vouchsafement. The Declaration of our Duty is more clear as well as full. The Religion of Nature, and precepts of Moral goodness are unfolded with more perspicuity and plenitude in the Scriptures, than in
any,

any, or all the writings of the Philosophers. Moral Vertues were never so established by the Light of Reason, as they are by the Laws of the Gospel. Here is no crooked line, no impure mixture, nor Vice obtruded for vertue. In a word, 'tis only the Bible that gives us a compleat systeme of the Laws of Nature, and therefore, we who live under the dispensation of the Gospel, have an advantage even of Moral Obedience ministred unto us, that the Pagan world never had. Our Obedience is also endeared to us by nobler promises than the Pagan Philosophers were ever made acquainted with; and those promises are attended with all the motives of credibility. 'Tis likewise enforc'd under severer penalties than either *Virgil* or *Homer* in their Romantick description of *Tartarus* ever dream'd of. Nor is there in all the *Ethicks* of the *Grecians* and *Romans* such an inducement and incentive to practical Obedience, as the incarnation of the Son of God is; nor such a matchless pattern of Universal Vertue, as the life of the ever blessed Jesus sets before us. So that upon the whole, we, who have the light of the Scripture, are more inexcusable in our faileurs and criminal in our miscarriages, than those who lived

ed under the conduct of meer Reason were capable of being.

Thirdly, *How great soever the inability derived to, and entayl'd upon us by the Fall be, yet no man ever did what he might have done.* We complain of weakness, but who acts the power he is imbued with? We palliate our disobedience by pretences of Impotency, but where is the man that ever exerted to the utmost the strength he had? We put fallacies upon our Souls by seeming to bewayle our want of strength, when in the mean time we neglect to exercise the Ability we are endowed with. Though we cannot acceptably perform obedience, save from a renewed principle, yet may we not be found in the discharge of the Material part of Duties? Though we cannot act *holily* as Saints, yet we may act *Rationally* as Men. Though we be meerly passive in the reception of the first Grace, yet may we not be found in an exercise of means prescribed by God in order to it. We may read the *Bible* as well as a *Romance*, and hear a *Sermon* as well as see a *Play*. Do we serve the *Providence* of God for the obtaining of outward *supplies*, and may we not serve his *promise* for the receiving of *Grace*? Can we

we ask *bread* of God, and can we not beg his *Spirit*? It will be then seasonable to plead our weakness, when we have acted up to the utmost of our strength. Where is the man that can acquit himself from Omissions, which he might have prevented, and Commissions which he might have avoided. As for the Heathen Philosophers, some of which are thought to have acted Natural Abilities to the utmost of what (with no better objective helps) they could arrive at; it were no difficult undertaking to demonstrate, that as they wonderfully prevaricated in what by a due exercise of their Faculties they might have known, so they no ways answered what they knew and professed. Were *Lucians* testimony of any significancy, the very best of them were stark naught. However I think there was neither slander nor immodesty in that censure of his, *that comparing their lives with their moral instructions, he found no harmony betwixt the one and the other*; τὴς γὰρ αὐτῆς τέττις εὐρισκὼν ἐπιτηδῶν ἑσπερίοις τοῖς αὐτῶν λόγους ἐπιτηδύνοισιν in *Menippo*. Nor do I know any of them in reference to whom that of *Anaxippus* may not be admitted, *that how wise soever they were in their*

*their Doctrines, they were at best but Fools
in their Practice.*

ἀλλὰ τὴν τῶ φιλοσόφου

Ἐν τοῖς λόγοις σπουδάζοντας ἀφίσκα μόνον.

Ἐν τοῖς δ' ἔργοις ὅντας ὀνοήτους ὄρων apud Athens.

What *Seneca* fastneth upon others of them, *Quod probi esse desierunt cum docti evaserint, that they ceased to be Moral when they became Learned*, I am sure holds true in an eminent degree of himself. I am not willing to offend the *Manes* of those ancient *Heroes*, otherwise I could not only from *Poets* and *Satyrists*, but from *Historians* of credit, produce enough against them. So that *Fourthly*, There is no room for that question agitated with so much warmth betwixt the *Remonstrants* and *Anti-Remonstrants* whether *Grace* be due to those that improve *Natural strength*, for as much as never any did, or will improve it as they ought and might? It is true, it were not hard to be proved, that supposing men to do what they could, yet no one can challenge *Grace* upon the foot of desert; and that God doth nowhere promise to give it upon the account of any antecedent either condignity or congruity in us. *Meritis impii*

impii non gratia, sed pena debetur. Austin. Epist. 105. *To him that hath shall be given,* Math. 13. 12. carries in it a plain other intendment than some men of prepossessed judgments would wrest from it. It relates at most to a bestowment of more of the same kind. Were the right and due use of the Talents of Nature, the rule and measure according to which God proceeds in the dispensing of Grace, it would by the Rule of contraries follow that those who either through supineness or compliance with the inescations of the Animal life, fail in a due improvement of them, are to have no lot nor inheritance in any supernatural Donation. God promiseth sinners pardon if they believe, but in the Covenant made with us, he neither *absolutely* nor *conditionally* promiseth the Grace of believing to any. His purpose of giving Grace to some, amounts not to a promise claimable by any individual person. And as for the promise of a seed made to Christ, it respects as the condition of it, what He did, not what We do: Nor is it possible to understand who are within the verge of that promise, but by the event. But were there no other *Obex* to hinder our challenging the communication of Grace, our neglect to
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improve the power we are naturally vested with, is enough to stop the mouths of all Man-kind. 'Tis plainly to trifle to dispute about the *Consequent* of a *Hypothetical* Proposition, relating to life and practice, when it is easie to know that the *Antecedent* which is the condition of its truth and establishment, will never come to pass.

5. *Whatsoever men, notwithstanding their impotency, whether congenite or contracted, neglect to do in way of Duty, or practice in way of Sin, they do it upon Motives which to them seem Rational.* The Will is *ὁρεξις κατὰ λόγον* a Rational appetite, and always chuseth or refuseth upon grounds and motives; though they often prove slight and fallacious, though the understanding and Will be not Faculties either really distinct from the Soul, or from one another, but one and the same entity cloathed with different names from the diversity of its operations. Yet the acts with respect to which the Soul is stiled Will, are not only different from those acts with reference to which it is called Understanding, but also dependant upon them. Nor doth the Soul under the denomination of Will either chuse, or pursue any thing, but what it first under the appellation of Understanding judgeth good.

good, nor doth it refuse or decline any object, but what it first judgeth *pro hic & nunc* evil. And if it were otherwise, the Will were not a Rational Faculty, but should act brutishly in all it doth. Accordingly *ἐς αὐτὴν* is well defined by some to be *ἐκείνης περὶ τῶν μελλόντων ὡς συμφέροι, a consideration of things future so far as expedient.* Hence no man desires or declines an object, but he can give a Reason for it. What-ever men do as men, 'tis upon Arguments and Reasons that prevail with them. Those actions are not Humane, and so not Moral which fall not under the conduct of the Understanding. As 'tis impossible we should chuse or refuse that whereof we have no *idea* at all (*ignoti enim nulla cupido, nullum odium*) so 'tis as impossible that we should chuse and prosecute what is represented to us as Evil, or refuse and shun what is commended to us by the Understanding as Good; and therefore *Sixthly.*

Notwithstanding the servitude that wicked men are in to Brutal Lusts and sensual inclinations and desires, yet they still retain that Liberty and Freedom of Will which belongs to them as men. It is one thing to discourse against the Moral Rectitude of

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the Will, and another to impugn its Essential freedom. The contending against *Pelagianisme* does not necessarily run us upon *Manichaeisme*. We readily acknowledge,

Quis non clamet stultum esse praecepta dare ei, cui liberum non est quod praecipitur facere?
Aug. de fide cont. Manich. cap. 10.

that if we stood arrested with an impotency impeaching our freedom of acting, we could be no longer subjects of Moral Government.

For as *Austin* says, *It is a ridiculous thing to impose precepts upon him, who enjoyeth not a liberty adapting him to obey them; and as he there adds, It were an Unrighteous thing to condemn us for doing that which we could not help.* I am not ignorant what invective language, scurrilous reproaches, and satirical terms some are accosted with, as if by asserting the necessity of the succours of Divine Grace, and the inability of men to Good precluding the subjective influence and effectual assistance of the Holy Ghost, they overthrew humane Liberty and introduced a Fate more irresistible than that of the *Stoicks* and *Chaldeans*. Whereas the whole of those mens declamations builds upon a gross prevarication and mistake concerning the Nature of *Liberty*; They suppose Humane Freedom

dom to consist in an *equilibrium* to both extremes, or in an absolute indifferency of acting or not acting, or doing this or the contrary; Whereas it standeth only in an acting conformably to the judgment, and in doing whatever one apprehends that he ought. Nor did the Ancient Philosophers either own or know any other notion of *liberty*: For they understood by *liberty* only a *Rational spontaneity*, and therefore they make *Freedom* all one with *Voluntariness*. Τὸ ἐκούσιον δ' ἢ ἀρχὴ ἐν αὐ-

τῷ, εἰδέναι τὰ κατ' ἕκαστα ἐν οἷς ἢ πράξει, *Voluntary is that which hath its principle in him that acteth it, who likewise understandeth the particulars of what he acts*, Arist. Eth. lib.

3. cap. 3. Nor doth he understand any more by the τὸ ἐφ' ἡμῖν, by which he explains liberty, but that these things are in our power, and we are free in our actings about them, to which we are carried by a *Rational spontaneity*, and a *voluntary motion*. That is *voluntary* which moves and inclines it self conformably to its judgment, say the *Platonists* De-

termination to one *Spe-*

δ' ἢ ἀρχὴ ἐν τῷ ποιοῦντι τὰς πράξεις Andr. Rhod. lib. 3.

cap. 1. ἄνθρωπος ἐλευθερός ὁ αὐτῷ ἑαυτὸν καὶ μὴ ἄλλῳ Arist. lib. 1. Metaph. Ἄ δὲ πεποιθὲς ὁ αὐτῷ κινούμενος, κύριος ἐστὶ τῷ ποιεῖν; Andr. Rhod. ubi sup. Hoc quis-

que in potestate habere dicitur, quod si vult facit, si non vult, non facit; Aug. lib. de Spirit. & lit. Liberum Arbitrium est re; sibi placita spontaneus appetitus, Prosp. lib. de grat. & liber. arbit. contra Cassian. Illud in potestate habemus, ad quod alienâ violentiâ cogi non possumus, Rich. de Sancto Vilore. Nor did the Greek Fathers mean any more by their ἀνὰ φύσιν, ἀνὰ θελήσιν, ἀδιστατόν, ἀνὰ νόμον, το ἐπ' ἡμῶν, &c.

cies of Moral actions doth not at all impeach our Freedom. God is the prime Free Agent of all, and yet his liberty consists not in an arbitrary indifferency to the love of Good and Evil; but he is so determined by the Rectitude and Sanctity of his Nature to a delectation in what is Good, that he is not capable of the least propension to an allowance of Evil. *Numquid, saith August. quia peccare non potest Deus, ideo liberum arbitrium habere negandus est?* Shall we say that God is not a Free Agent, because he cannot sin? de Civit. Dei lib. 22. cap. ult. God is most Free, because he is most Rational, and always acts suitably to his own infinite Understanding. The obedience of our Lord Jesus Christ being highly meritorious, behoved likewise in an eminent manner to be voluntary. (For no man praiseth or rewards an action that is not spontaneous; no more than we do the fire for burning) and

and yet his Will was only and ever determined to the choyce and pursuit of Good, nor could he fall under the least inclination to Evil without ceasing to be what he was, which was impossible. The same may be said of the *Elect Angels*, who through a confirmed Sanctity, are unchangeably Good, and yet they practice obedience with the highest Freedom, because upon the most rational conviction that they should do so, and that it's not only their duty upon the account of the Sovereignty of God, who commands it, but because it is most congruous to, and becoming their Natures, and the Relations they stand in to God as intellectual Creatures. The *Demons* also are by a self-Determination obdurately and irreclaimably wicked; and yet hereby do not cease to be Free Agents. Again, when the *Saints* arrive at consummated purity, and are actually stated in glory, is it to be imagined that they shall remain in a dubious suspension between Good and Evil, or in an equal propension to both? No! But though the liberty of our Souls be then dilated to its utmost dimensions, yet we shall from an eternal Principle steadily adhere to God; the perfected Understanding influencing the whole man to an

intire subjection to the Divine Will. For, as *Austin* sayes well, *Voluntas libera tanto erit liberior quanto sanior*, &c. Epist. 89. The *beatified* Soul discovers that repugnancy in sin to the Rational Nature, that it can never be any more reconciled to it, or cast one favourable glance upon it. Once more, If the Essential *idea* of humane Freedom were an *aquilibrions* Disposition of the mind, then by how much holier any man becomes, by so much the less Free he is, and by how much we grow disinflaved from sin, and breath in a freer air of holiness, by so much should our obedience receive the less praise of God. Yea, the more *Habituated* in Evil any are, by so much should they be the less criminal; a decrease in point of culpableness and guilt necessarily ensuing upon every detraction from our Essential Liberty: In a word, liberty of Will is an Essential property of the Soul of man, and a necessary adjunct of every Humane action. If we *Will* a thing, we *Will* it freely; *si enim volumus, libere volumus*; as *Austin* saith. To *Will*, and to be *Unwilling* to *Will*, is a plain contradiction; for as *Austin* saith both acutely and solidly, *non vellemus, si collemus*. We never do any thing, which

at the same time we would not do. The manacles by which we are held and enslaved, are nothing but our Practical judgment and choyce; *Coactus tua voluntate es, Thou art fettered by thy own Will, Aug.* so that *Seventhly*;

These considerations that men chuse to be wicked, love averſation from God, and approve themselves in the disaffection of holiness, is vindication enough of all the judicial procedures of God against sinners, whatever their Connate and Congenite impotency be. I wave at present the plea of Gods with-holding nothing from men that he is bound to give, and that there is nothing kept from us that belongs essentially to the Rational Nature; nor shall I plead, that whatever is now wanting to our perfection *in esse Morali*, is a just punishment of *Adams* sin, and comes entayl'd upon us as a Righteous Fruit of our first Fathers Apostacy. Though all these be true, and may be justified against any opponent; but that which I insist on is this, That it's our *Sloth* and *Enmity* which the Lord threatneth and punisheth, not our *Weakness* and *Impotency*. It is our *Will-not*, nor our *Can not* that ariseth in judgment against us. 'Tis our contempt, not disability that we shall be

arraigned for. We are so infatuated in the love of sin, wedded to the blandishments of the world, and enamoured on the titillations of the Flesh, that neither the suggestions of Reason, the Promises of the Gospel, nor the Threatnings of the Law have any prevailing influence upon us. It is our obstinacy and wicked averſation that undoes us. *Wicked and Sloathful* is the due Character of every Unregenerate Sinner, *Math. 25. 26. They would not that I should Reign over them* *Luc. 19. 27. Those who were invited would not come,* *Math. 22. 3. They hated knowledge, and did not choose the fear of the Lord, they would none of my Counsel, and despised all my Reproofs,* *Prov. 1. 29.* Sinners are so passionately in love with the inescations of the Animal life, that they are resolved upon pursuing the gratifications of it. Is it not upon this account that both the Promises and Threatnings of the Word are proposed to us under the *Reduplication* of our being obstinate and rebellious? but alas! such is our loathsome wickedness and affected wilfulness, that neither the one influence our Dread and Fear, nor the other our Love and Ingenuity.

§. 5. Having dispatched these *preliminaries*, we come now to state the extent of Natural Power, and to declare what in
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its highest improvement it may arrive at, and as a clear fixing of this will be a service of some significancy in it self, so it will exceedingly contribute to our better proceed in what is behind, and facilitate the proof of the necessity of a superadded infused principle in order to our acting in the Duties of Practical Religion, so as to be accepted with God. *First* then,

There is not only a passive capacity in our Faculties of receiving grace, but they are also capable of being elevated actively to concur as vital Principles in the exercise of Faith, Hope, Love, &c. Brute Animals are in neither sence capable of Grace; They can neither receive such *Qualities* as may dispose them for such operations, nor are they possessed of such Faculties as can become vital Principles of Religious acts. The *potentia obedientialis lata*, of many of the *Schoolmen* whether *active* or *passive*, is an irrational figment, and invented only to subserve the Dogm's of Transubstantiation, and the Sacraments producing Grace *ex opere operato*. But the Soul of Man, without the addition of any new Natural Powers, is both capable of receiving Grace, and of being elevated to concur as an Active vital principle of holy and Spiritual
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operations. There is lay'd in our Natures as we are men, a foundation, which through the Communication of a Divine Seed may be improved to the highest and holiest employments. There is a Radical disposition in us for Grace, nor doth the Divine Image overthrow, but perfect our Intellectual powers. *Posse habere fidem, est naturæ hominum*, saith Austin, *de prædest. Sanct. cap. 5.* As Grace was originally due to our Natures, so it is still agreeable to them. But though the Soul by being elevated and perfected by Grace becomes an active Vital Principle of holy operations; yet in the reception of the first Grace it is purely passive, not cooperating in the least to the restitution of the Divine Image, no more than it did to the production of it in the primitive Creation. Nor doth this hinder, but that we both ought and may act in order to the obtaining of it, by being found in the exercise of those means prescribed by God for the Communication of it.

Secondly; The abilities of Nature prudently managed, and industriously improved, may carry men to a performance of the material parts of the Duties of the second Table. This we at once acknowledge and praise in many

many of the very Heathen; *Their infidelity out-doing here the Faith of many Christians*, according to that of *Minucius*, *non præstat fides quod præstitit infidelitas*. Besides the experience of all ages, we have the Testimony of the Apostle in justification of this, *Rom. 2. 14.* *The Gentiles which have not the Law, do by Nature the things contained in the Law*, as the Light of Reason informed them what they ought to do in most cases of this kind, so nothing obstructed but that they might have done it. As many excellent instructions are to be met with in the writings of the Philosophers to this purpose; so the Heathen World (especially *Greece* and *Rome*) hath produced a vast number of persons eminent, if not in most, at least in some one or other instance of Moral Vertue: *Aristodis* is famous for justice; *Epaminondas* for Prudence; *Curius* for Temperance; *Thrasibulus* for Integrity and love for his Country; *Cimon* for beneficence and liberality though of a low fortune; *Timoleon* for Moderation and Humility in a prosperous condition, &c. It were easie to expatiate upon this theam, and to create matter and occasion of shame to *Christians*, who suffer themselves to be thus out-done by *Pagans*.

Our

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Our Religion comes behind their Morality; and our pretences of Grace are outshone by their Vertue. Suppose their ability and strength proportionable to ours, yet our outward and objective helps so vastly exceeding all the means which they had of exciting and improving Natural Powers, to equal them only in Vertue, is a high dishonour to God, and an enhancement of guilt upon our selves; and to come behind them in any of the branches of Morality, is openly to affront the provisions of the Gospel, and to cause that worthy Name by which we are called to be blasphemed. Nor doth our profession of Christianity, while attended with a neglect of Moral performances, serve to any better purpose but to dishonour *Christ* and dammage our selves. And as we readily acknowledge, that men in the alone strength of Natural Abilities may proceed thus far in the practice of Moral Honesty & Righteousness, so I know no man that decryes these performances as

As a late Author falsely suggests, Eccl. pol. p. 73. & repr. to the rebels. P. 55.

things not only useless, but dangerous if void of Grace. Or who affirms that it is better to be lewd and debauched, than to live an honest and vertuous life.

No !

No! we ascribe all due praise to them, and press them upon the Consciences of those we have to do with, both from the authority of God, the pulchritude and beauty that is in them, and their exceeding usefulness not only to others, but even to the Authors of them. Nor do I know any that *make Moral Goodness the greatest let to Conversion, or who say, that Virtue is the greatest prejudice to the entertainment of the Gospel; and that Grace and Virtue are inconsistent, or that the Morally Righteous man is at a greater distance*

Idem. Def. & contin. p. 34. Eccl. pol. p. 73.

from Grace than the Prophane. No! we are so far from affirming, that the acting up to the principles of honesty is of it self an obstruction to the Conversion of any, that we reckon it to contribute exceedingly to the promoting of it; in that it begets a greater serenity and clearness in the mind for the discerning the excellency of the Doctrines and Duties of Religion, which men of Debauched lives are indisposed for. For sensuality & fleshly Lusts do debase the minds of men, darken their Reason, tincture their Souls with false colours, fill their Understandings with prejudice, that they have not the free use of their intellectual
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faculties, nor are they disposed for the Exercise of the acts of Reason about objects of Religion. Whereas persons disentangled from the tyranny of Lust and Passion, have not only their animal spirits purer and finer for the exercise of the noblest acts of Reason, but their minds are emancipated from many prepossessions & prejudices that sensual persons are in bondage to.

Two things indeed the persons reflected upon do openly affirm and declare; *first*, That if Moral Righteousness be trusted to, and relied on for the acceptance of our persons with God, and acquisition of a title to life, that in such a case it will not only infallibly hinder submission to the Righteousness of the Gospel, but that it will directly overthrow it. *Secondly*, That divers men brought to an observation of the Duties of Morality, raise their whole expectation of Salvation from thence; and both these they are ready to demonstrate the truth of from Scripture, The first being also evinceable from Reason, and the second from Experience. Thence it is that they advise men not to think it enough that they are blameless before the World, but that they would look after the being renewed in the spirit of their minds towards God,

God. Thence also they earnestly entreat them not to place their affiance in Moral Righteousness, and withal tell them, that there is more hope of scandalous Sinners than of such; for as much as those will sooner be prevailed with to leave their sins, than these to renounce their own Righteousness, in which they take Sanctuary to a neglect of the Righteousness of Christ by Faith. This I confidently affirm to be the sum of what is to be met with relating to this matter either in the Writings or Sermons of sober Non-Conformists; and I challenge the *Author* of the *Ecclesiastical Polity* to deduce Logically from hence any of those scandalous Propositions which with so magisterial a confidence he affixeth to them.

Thirdly; Men as well destitute of the Word, as of Grace, may by a due attendance to Natural Light, and a careful improvement of first Notions, proceed likewise far in performing the substantial part of the immediate Duties of the first Table. Now the Duties of the first Table being such as refer immediatly to God, they either arise from the consideration of his Nature, or the consideration of his benefits bestowed upon us. Of the first sort are Veneration,
Fear,

Fear, Humility, Trust, Submission to the Divine dispose upon the account of the Sovereignty of God. Of the second sort, are Prayer, Gratitude, Patience under the loss and withdrawment of temporal enjoyments, &c. It is true, no man in the alone strength of Natural abilities either will or can perform any of these, or of the former with all that dueness of circumstances as to obtain therein acceptation with God, yet with respect to the Material part of the Duties, they may be performed by men in their own strength without any special assistance of the Grace of God. If the Disciples of *Epicurus*, though they neither admitted God to be the Author of the World, nor the Governour of it, did yet plead a veneration to be due to Him for the alone excellency of his Nature; Have we not much more cause to believe that those Philosophers, who not only acknowledged his excellent perfection, but withal confessed him to be the Maker, Preserver, & Rector of all things, would be thereon induced to adore his Omnipotent Power and Infinite Sapience, &c. If no other Homage were to ensue on the cogitation of the Infinity of the Deity, admiration attended with humility would naturally flow from it. Nor did

did *Socrates* by his *ὑποθέστας* intend any thing else save a due sense and acknowledgment of our meanness, in the consideration of the infinite perfection of God. The Philosophers seem to have distinguished the perfections of God into *Moral* and *Physical*. The first kind may be expressed by *Optimus*, the second by *Maximus*. Now the consideration of the perfections of each of these sorts in God, did no question influence the Heathen Philosophers to performances in some degree suitable. Mercy, Truth, Justice, Holiness, &c. are conceived in God under the *Notion* of *Moral Vertues*, and the most refined of the Philosophers made it their design to imitate God in respect of those Moral perfections. *ἡμιθεωτικὴ πρὸς τὸν Θεὸν* assimilation to God in these things was their scope and drift. They reckoned that no man honoured God, who did not thus imitate and resemble Him. *τίμηται τὸν Θεὸν ἀγιστὰ ἔαν τὸ ἴδιον τὸ δίδωται ἑαυτοῖς, Hierocl. in carm. aur.* Ὁ δὲ θεὸς ἡμῶν πάντων χρημάτων μέτρον ἀνάκειται πάντα. God ought in all things to be our Rule and Pattern saies *Plato*, de legis. lib. 4. It were easie to enlarge on the *μυήματα τῆς θείας ζωῆς* which we meet with in some of the very Heathen, and which the consideration of

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the Moral perfections of God led them to, Power, Immensity, wisdom, Sovereignty &c. are conceived in God under the *No- tion of Physical Perfections*, and though these be not imitable properly by us, yet a due consideration of them beget's an impression of trust, Subjection, Resignation &c. in the mind. And men by the very conduct of the Light of Reason, and in the strength of Natural Abilities may arise high in operations correspondent to a belief of such properties in God. That of *Epic- zetus* is remakable to this purpose, you are to believe (saith he) *περὶ Θεῶν, ὡς ὄντων καὶ δικαίως καὶ ταυτὸν εἰς τὸ κατὰ τὰς χάριτας, τὸ πείθεσθαι αὐτοῖς, καὶ εἰκὴν πᾶσι τοῖς γινομένοις, καὶ ἀκούεσθαι ἕκοντα, ὡς ὑπὸ τῆς ἀρετῆς γινώσκοντες ἐπιτελεσμένους.* *Concerning the Gods That they are, and that they wisely and Righteously Govern the World, and that therefore they ought to be obeyed and submitted to cheerfully in all things. Seeing every thing is administered according to excellent counsell, Enchir. cap. 38.*

There are others Duties referring immediately to God, which formally respect and arise from the consideration of his benefits, and these, as I intimated before, are Prayer, Gratitude, Patience under world-ly

ly losses and the like. And here, as a firm perswasions that whatsoever we either are or have proceed, from the Divine Bounty and Goodness, will affect us with sentiments, of Love & Thankfulness, so the same perswasion will induce us in all our straits to make our wants known by prayer to God, nor is there any consideration more adapted to quiet our minds under losse, than this likewise is. I do not now say that any of those duties (no more than the former) can be performed as they ought, without the special assistance of Grace, but this I say, that not only men destitute of Grace, but without the Revelation of the word, have been found in the exercise of many of them, and may be said to have discharged the material part of them; instances with respect, to divers are at hand.

Μαδέποτε ἐπὶ μνησενὶ ἔσπης ὁ θεός, ἀπώλετα αὐτό, ἀλλ' ὅτι, ἀπέδωκε. Τὸ παῖδ' αὐτοῦ ἀπέλατ' ἀπείβηθε. Τὸ γυναικίον ἀρνήθη; ἔκυν καὶ τὸ σὺν αὐτῇ. &c.

Never say thou hast lost anything, but that it is returned. Is thy son dead? he is only restored. Is thy inheritance taken from thee? that also is returned. Epict. enchir. cap 15.

And elsewhere ἐν ταύτῃ τοῖς θεοῖς οἶδ' αὖ, ταύτην γινώσκω, *Let every thing be as the Gods think fit cap. 79.*

Excellent is that passage of Hierocles

rocles concerning the seconding all our own endeavours with prayers to God and the pursuing our prayers with diligent endeavours of our own, *σπουδάζει δ' εὐχεται, δ' εὐχεται δ' σπουδάζει* *ἵνα αὐτὸν ἐν ἡμῶν τῇσ' σπουδαῖς, καὶ τῇσ' εὐχαῖς ἐννοῇ.*
In Caym. aur. More Testimonies both in these & other particulars might with facility be produced, but that we are obliged by resolution unto brevity. Only I desire to subjoin that as there were many of the Heathen yea of the very Philosophers who neither improved their light, nor ability to the performance of any of these Duties, so there was not one of them who was found in a discharge so much as of the Material part of them all.

Fourthly, persons living under the dispensation of the word may not only without renouncing Grace arise to a performance of the foregoing Duties in the way expressed, but they may be also found in the exercise of all the material acts of instituted Religion. They may not only assent to the Divinity of the Scripture in general (and indeed it is accompanied with so demonstrative evidences of its being divinely inspired, that who ever denies God to be the Original Author of it, must first renounce his Reason) But they may both *Grammatically* understand

derstand and *Dogmatically* beleive the particular doctrines of it. I do not say that they can spiritually either understood or favour the great things of the word, but I know nothing to the contrary why they may not *Historically* understand and receive all the *Dogms* of Religion. The *Bible* as it is sufficiently plain to every unprejudiced capacity in all the points necessary to salvation, so is there no part of it in it self unintelligible. Though there be several Doctrines in the Sacred Scriptures which we can neither comprehend, nor it may be reconcile to every received *axiom* of Philosophy, yet we may be easily convinced that they are the declarations of God; and that the meaning of the particular places where they are revealed, can be no other (supposing God by the revelation of the word to have designed our instruction) than what the generality of *Christians* contend for: God (if he please) can deliver his mind in as intelligible terms, as any of his creatures can; Nor is it consistent with Divine Goodness and wisdom to leave these things Unintelligible, which he hath made it our Duty to know. 'Tis true, God having so framed the Revelation of his will as to invite all enquirers, it was but convenient

that as the *Weakest* have enough to instruct their ignorance; So the *Acutest* should have enough to exercise their parts: according to that of *Austin*, *Magnifice, & Salubriter Sp. S. Scripturas modificeravit ut locis aptioribus fami occurreret, obscurioribus autem fastidia detergeret: de doct. Christ. cap 6.*

The Obscurity therefore charged upon the word is both a false and blasphemous imputation. The fault is only in us, not in the word, if it be not understood. We are either Slothfull and do not apply our selves to a diligent use of means for acquaintance with the great and mysterious truths of it. Or we mistake in the means, that we have recourse to; or we impeach the plainness of the word, while in the mean time it is our

enmity at the purity of it that lies at the bottom: The Tyranny of passions, the prejudices of education & sensual entanglements Eclipse in us that Light of Reason which the Fall hath left, and then having put out our eyes we complain that we cannot see,

Just so as if one should accuse the sun for want of Splendor, because the blind cannot discern

Πρωτον μεν τούτων
(ἐφ' ἣν Σωκράτης) τὸ
το εὐλαβηθῶμεν ὥς
τὸ λέγων κινδύ-
νην ἔσθ' ἐν ὕμνῳ ἁ-
ναστασίου μαλ-
λον ὅτι ἡμεῖς, ἔπω-
ν ὕμνῳ ἔχομεν ἀλλ'
ἀνδρῶν χρηστῶν
μητέρων ὕμνῳ ἔχουσιν
Plac. in Phaed.

discern it. Or lastly, we judge things to be obscure in the Revelation of the Word, when all the obscurity lies in the greatness of the things Revealed. The declaration may be plain, when the things declared may be such as our Finite Understandings cannot form adequate Notions of them. And this I take to be the import of the *δυσκολία τῆς*, 2 Pet. 3. 16. *δυσκολία* relating to the Neuter *ἐν οἷς ἀράγυσσι* the things whereof Paul had discoursed, not to the *Feminine* *ἐπιστολῆς*, *Epistles* where he had treated of them. Notwithstanding what hath been here asserted, I readily grant, that besides the spiritual perception of Divine Truths that the Regenerate Soul is adapted for, to which the Unrenewed mind is totally inept; The Soul imbued with a Divine *Uction*, is wonderfully advantaged even for the *Historical* perception, and Dogmatical belief of the Doctrines of the Scripture, beyond what the meer Natural Man is. Partly in that the renewed mind is defecated from those impure fogs which hugely prejudice the Understanding in the perception of Natural Truths, much more of Supernatural; partly in that Grace begets an *ἰστορυκασία* a vital cognation with Truth in the Soul, which wonderfully con-

duceth both to an easie perceiving, and a steady adhearing to it. The Soul finding the Counter part of that in the Word, which through its having received the *grace*, it hath upon it self, becomes hereby qualified to a clearer discerning of Scripture Doctrines than otherwise it could be. Moreover, men may not only in the meer strength of their Natural Abilities read and Historically understand the Scripture, but by comparing the temper of their own hearts, with what both Reason and Scripture instructs them of God and their Duty, and being awakened through the Arguments of conviction administred especially in the Word, they may make a judgment of their own state, and perceive the indisposedness and disaffectedness of their hearts to God and Holiness; and thereupon, may not only make essays towards the changing the frame of their minds, but finding their own inability to a through effecting of it, they may bewaile the deplorableness of their case, make their addresses to God for relief, implore his assistance, and attend upon those institutions, appointments and means, in the use of which, God communicates his Grace and Spirit. We may go to Church as well as

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to the Exchange; attend upon a Sermon, as well as on a Lecture of Philosophy; apply our thoughts to search out and discern the state of our Souls as well as the state of our Trade; beg relief of God under inward distresses, as well as when encompassed with outward calamities. All these things are possible to, and lie within the verge of Natural Power. And herein lies our guilt and folly, that we stand complaining of our want of Power to do what we ought, while in the mean time we neglect the performance of what we may. Men would rather lodg their sins any where, than charge them upon themselves. Hence they Father that upon the infirmity of Nature, which proceeds from their sloth and wilfull choice. Yea, they that complain most of the unsuitableness of their strength to Duties, never concern themselves to try whether they have strength to perform them yea or not. We resolve, first, not to practice, and then complain for want of Ability. *Slothful and Wicked Servant* is the sentence we are all obnoxious to. Under colour of not being able to get rid of all sin, some men will set themselves against none.

§. 6. The extent of Natural Power being briefly declared, and having granted what ought not to be denied, neither is by any who understand themselves or this controversy: We are in the next place to discourse the imbecillity of Nature, and to deny what ought not to be granted. For our more distinct proceed in this, we shall *first* treat the defects that occur in those very duties, which as to the *substance* of them, men in the alone strength of their Natural Abilities, either do, or may discharge; purposing afterwards to enquire, whether there be not also some duties incumbent upon us, which even with respect to the *Matter* of them, men in the meer Vertue of the foresaid principles can no wise arise to a performance of.

The inward frame and disposition of the Soul, as it is the vital principle of Moral actions, is that which God in order to his acceptance of them, mainly measureth them by. Hence that of *Christ* himself, *That a Corrupt Tree cannot bring forth good Fruit*, Mat. 7. 18. and that of the *Apostle*, that *they who are in the Flesh, cannot please God*, Rom. 8. 8. *But that to the unclean all things are unclean*, Tit. 1. 15. and that *the end of the Commandment is Charity* out
of

of a pure heart, 1 Tim. i. 5. which occasioned *Austin* to say, *non bene facit bonum qui non bonus facit*; he performeth not an action, though never so materially good, well, who is not first Good himself, contr. *Julian*. lib. 4. cap. 3. And again, *Quid enim potestis facere boni, de corde non bono?* What Good can you do who are not first Holy? *Austin*. lib. 4. ad *Bonif*. cap. 6. and again, *non enim in te placet Deo nisi quod habes ex Deo, quod autem habes ex te displicet Deo* 94 *Serm. de temp.* Though the Quality of the Principle be extrinsecal to the Physical entity of an act, yet it is of its Moral Essence, and is as much of its Ethical Nature as any thing else whatsoever is. So that a late Author proclaims his ignorance, not only in *Systematical Divinity*, but in *Christian Ethicks*, while he laughs at the difference assigned between the Duties performed by one *born of God*, and the Material actions of the same physical kind done by one *unrenued in the Spirit of his mind*; telling us that this relates not to the Nature of the things themselves, but to the Principles from whence they issue; as if the principle had no influence upon the Moral denomination of an action, *Def. & Contin.* p. 335. Of the same complexion,
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and betraying the same ignorance, are those other expressions of his, where not only, with all imaginable contempt of a learned man, but with the highest irreverence towards the Word, he introduceth *Paul* as one, who if he should again revisit the Christian world, would stand agast to find his *Epistles* brought upon the Stage to decide the difference between *Moral* and *Physial* Specification; *Reprof. to the Reprob.* p. 99. 100. Surely the thing is not so forraign, either to other Sacred Writers, or to *Paul* himself, as that he should have cause to be startled at it. It was this alone that constituted the difference between the Sacrifice of *Cain*, and the Sacrifice of *Abel*, *Heb.* 11. 4. Doth not he inform us even with reference to himself, that whilst he was blameless, as to the material part of Duties, both of worship and manners, that yet through want of being performed from a due principle, they were loathsome to God, and became so afterwards to himself? *Phil.* 3. 6, 7, 8. So far is it from being destructive of all true and real Goodness (as the same Author chargeth it, *Eccl. polit.* p. 73.) to affirm that a man may be exact in all the Duties of Moral Goodness, and yet be a Graceless person; That abating the word exact,

exact, which is ambiguous, and the term *all*, seeing no man ever was, or will be so without Grace, I do undertake to justify the denial of it to be no less than Gross *Pelagianism*.

Now that considered, with respect to our meer faculties, and the best natural improvement of them, we are without that Rectitude of heart, and conformity to the holiness of God implanted in his Law, which we ought to have, we shall, for the further manifestation of what we have asserted, endeavour to lay open and evince. That over and above our being possessed of intellectual powers, we were also imbued with superadded principles, commonly, and that according to the Scripture, stiled the Divine Image in us; and that the design of God in the communication of this to us, and the implantation of it upon our Natures, was, that we might be adapted to live to him; and that for the reaching and attaining this great End, such concreated principles were naturally due, hath been in all its several parts and branches demonstrated, *chap. 2. §. 5.* Of the loss of this Image, and what thereupon ensues, we have in part also treated in the same chapter, *§. 10.* Something farther remains yet

to be subjoynd; namely, That by the loss of the Divine Image, there is immediately and *formally* in us an unanswerableness to the holy Nature of God, a difformity both to the holiness implanted upon the Law, and that Sanctity that was at first imprinted in our Natures. God himself is the first *Exemplar* and Original Idea of all Holiness; He is the *πρῶτον καλόν*, the *first Beauty*. Holiness is in him *essentially*, And from him it is *Transcribed* on the Law, which is *Holy*, Just, and Good, *Rom. 7.12*. There is in the Law, as in a Copy, a *Transcript* of the Holiness of God. Answerable to both these, there was at first a Rectitude and Holiness implanted in, and imprest upon our Natures. There was a concreated similitude in us to God, *Gen. 1. 26, 27*. 'Tis true, *That* in us was not Univocally the same with the Holiness that is in God. There cannot be an *Identity* in any thing between God and Creatures. But there was an *Analogie* betwixt the one and the other. Holiness is in God as his Nature and Essence; in us, as an accident adventitious to our beings, yet so, as that Originally it was both due to us, and that we were thereby fitly said to be like him. *Plato* rightly styles it *εἰκὼν ὁμοιωτος τῷ θεῷ πρῶτον*,

a sensible Image of the intelligible God, in *Timæo*. Now this being concrated with us at first, the same Philosopher calls it *φύσις ἀρχαία*, The Old Nature, in *Crit.* Now upon the loss of this implanted Rectitude and Image, we became formally and immediately impure and unclean. The meer loss and want of it is the very Deformity of the Soul. Hence the Scripture reports us to come all Unclean into the World, Joh. 14. 4. and be born Flesh, Joh. 3. 6. and to be shapen in Iniquity, Psal. 51. 5. From this, even abstracting from any thing else, there results a loathsomness in our persons to God, and that doth naturally and by necessity infer a detestation in God of what ever proceeds from us. Hence *Austin* expressly affirms *privationem malam esse & per eam immundum fieri Spiritum*. The very privation of Rectitude to be an Evil, and that thereupon the Soul becomes actually defiled and unclean, lib. 1. de civitat. Dei cap. 10. And again, *Nature in tantum vitiosæ sunt in quantum ab eas a quo factæ sunt arte discedunt*, That so far as our Natures recede from what they were at first, so far they become tainted and impure, idem de lib. Arbitr. lib. 13. cap. 15. Yea, *Bellarmin* sayes that *carentia doni Originalis*,

lis, macula mentem Deo invisam reddens appellari potest; The loss of Original Rectitude is a stain, rendering our Souls loathsome to God; de Amiff. Grat. & Stat. peccat. lib. 5. cap. 17. This serves to perstringe a late Author who tells us, *that a decayed and ill-addicted Nature, is not a Crime, but an Infelicity; That being an act of Gods Will, it can be no fault of ours, and that to impute to our selves as a Crime, what was intended meerly as a punishment is new, at least, cruda Divinity, Def. & Contin. p. 198.* That it is not *New*, were easie to shew by innumerable Testimonies out of the Ancients. The Fathers generally being at an agreement herein. And for the *Crudeness* of the Divinity of it, it is as defensible as *the imputation of Adams particular offence*, which our Author contends for, and which is more, therein with *Pighius, Salmeron, Catharinus*, and some *Arminians* States the whole of Original sin, which even the Jesuite *Bellarmino* styles a heresie. But for the thing it self, *viz.* that the want of the Divine Image, is not only an infelicity, but a Crime, I shall *εἰς τὸ πρῶτον* produce a few arguments in proof of it. (1.) The Scripture which useth not to Baptise things with undue names, expressly styles it so, see

see Psal. 51. 5. Rom. 7. 17. Heb. 12. 1.

(2.) That which renders us unclean, and by consequence loathsome and abominable to God, is in the strictest propriety of speaking a sin, seeing God hates nothing simply but sin, nor any thing but upon that account. Meer disasters render us the Objects of Gods pity and compassion, not of his Wrath & Hatred. Now that we are impure & hateful in the sight of God, upon the account of the want of an inherent Rectitude hath been already declared. (3.) That which is opposite to Righteousness, can be nothing less than sin, these two only being immediate contraries; for punishment formally, as such is not in the same *pradication* with Righteousness, and so cannot in propriety be its *oppositum*. (4.) The want of that which the Law requires, and which is naturally due and suitable to our Faculties, must necessarily be sin; for as much as only sin is a transgression of the Law. Now that the Law requireth Habitual Holiness or Rectitude of Nature, doth necessarily follow upon the consideration that the Sanction of it doth not only reach the outward and external Action, but the Heart and Principle. (5.) Every Innocent, Holy, and Undeiled Nature is at the

least a subject suitable and disposed for Communion with God here, and Fruition of Him hereafter; but that Naturally we are not so, is written as with a Sun-beam, *Rom.8.8. Heb.11.6. Job.3.6.* (6.) That which dissolveth the subordination of the Rational Creature to God, and the Regular Harmony of the Soul in its actings, is surely sin, it lying in plain opposition to what we are especially obliged to; Now the imputation of *Adams* meer single transgression, precluding the corruption of our Nature could have no influence upon this, no more than the Rebellious act of a Father in the forfeiture of whose Estate the Son is involved, can have upon the Son, to the alienating him from his loyalty. But that the due subordination of Man to God, and the Harmony of the Soul in its actings is dissolved, every mans experience will inform him; and if he please, he may learn it from the Philosophers, who generally tell us that it is *συνεχὺς ἀνθρώπου ἀμαρτανή*, *Natural to men to sin.* Many more arguments to this purpose lye in view, which to avoid prolixity, I at present wave. And as to our Authors Objection, *That what is a Punishment cannot be a Crime.* (1.) What if a clear solution could not be given to it? Shall

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we therefore renounce a truth so strongly confirmed? *Nunquam ideo negandum quod apertum est, quia comprehendere non potest quod occultum est*, saith *Austin*, lib. de *persev. Sanct.* cap. 14. *Turatiocinare ego credam. idem.* I know not one Truth in Natural Philosophy, but I could muster some one or other objection against, that I think would puzzle our Author clearly to answer? Doth it become us to be more immodest in our Divinity, than in Human Sciences? (2.) What if I should say that it is only a Crime, and not at all a Punishment? I have no less person than *Placeus*, nor to name others, preceding me in it. *Adam* sinning, did thereby shake off his dependance on God, prefer a subordinate Good to him, and thereby divest himself of that rectitude of Nature he was vested with; upon a mutation, as to his chief End, there was a change in all his Moral Principles; And thus becoming corrupt himself, it was impossible that any but such as are corrupt should be begotten by him; *That which is of Flesh, is Flesh; nor can any bring a clean thing out of an unclean.* Nor supposing *Adam* to have sinned, could it fall out otherwise without the substitution of a New *Protoplast*; and subversion of the designed

and declared order for the propagation of Man-kind. But (3.) What hinders, but that one and the same thing materially considered, may under different formal respects be both a Sin and a Punishment. Was not *Achitophels* and *Judas's* hanging themselves both the one and the other? Doth not God frequently threaten upon the commission of some sins, to relinquish men in way of judgment to more; see 2 *Thes.* 2. 10, 11. *Rom.* 1. 21, 24, 26, 28. Not only Philosophers will have sin to be also a punishment, but the very Poet could say,

*Invidia Siculi non invenerere Tyranni.
Majus tormentum. —*

What absurdity to say, that *Adam* divesting himself of the Divine Image, Godt hereupon suspends the immediate Universal perfect restoring of it either to him, or his Posterity; and that as the denying to restore it is an act of Righteousness and Justice in God, so the want of it is nevertheless a sin in us. Is there any thing more easie to be proved, than that according to the tenor of the Old Covenant, it was impossible that it should be restored, & yet that by the tenor of that very Covenant, the want of it is charge-

chargeable as a crime upon us. It is only in the vertue of the Remedial Covenant made in Christ as the Head of the New Creation, that we are renewed to the Image of God again; And yet had there never been such a Transaction, it had been still our Duty to have had it, and our sin to have been without it.

Having now made appear, that God in the taking the measure of us, and our actions hath a regard not only to the matter of them, but the Rectitude of the Principles whence they proceed; and having lay'd open the pollution of our Faculties, and their unanswerableness to the holy Nature of God, and the Holiness implanted upon the Law, it is easie to infer an *ataxy*, disorder, taint and moral defect in those very duties, which, as to the substance and matter of them we are in the Discharge of. This lies so plain, and doth so naturally ensue upon the premises, that he must be of very mean intellectuals that doth not perceive and discover it. Yet that I may not be altogether wanting to the service of a Truth of such import, I shall briefly intimate what necessarily ensues hereupon, both with reference to the *Credenda* and *Agenda* of Religion, so far as we are con-

in the Duties of either of them. *First*, with respect to the *Credenda* of it: Though in the alone strength, and through the improvement of our Natural Powers we may *Grammatically* understand, and *Dogmatically* believe the Truths delivered in them: Yet (1.) We understand them not in that spiritual manner as we ought, for-as much as nothing can act beyond its own *sphere*: Nor is there a due proportion between spiritual Objects and Natural Light. This made the *Apostle* say, *That the Natural man cannot know the things of the Spirit of God, because they are Spiritually discerned*, 1 Cor. 2. 14. Hence notwithstanding the acknowledgment of an *Objective* perspicuity in the Scripture, Divines generally assert a *Subjective* darkness in the mind, and besides the Light impressed upon the Word, require an infusion of a principle of Light and sight into the Understanding. Without this, sayes *Luther*, *Ne jota quidem unum videri potest in Scripturis, ea perspicacia qua salutaris est*. Not one jot in the Scripture can be understood in a saving way, apud *Rivet*. *Isagog ad Script. S. cap. 22*. *Hinc tantum quisque de sensu scripturarum assequitur, quantum de spiritu qui eas inspiravit participat*; So far only as we partake of
the

the Spirit, who indited the Scriptures, do we attain the true and spiritual sense of them, *Parvus in proam. ad 1 Cor. 1.* Therefore *Baronius* in his *Philosophia Theologiae ancillans* tells us, that *Notitia Rerum Theologicarum qua præditi sunt impii & non renati, non est Theologia proprie dicta, sed equivocè dicitur Theologia. Exercit. 3. Art. 30.* (2.) These very Truths which unrenued men are in the Historical belief of, they do not spiritually savour them. Believers are endowed with a *Gust* that others know nothing of. They are otherwise affected by and with Gospel-Truths, than men of meer Natural Principles either are or can be; *Quicquid recipitur, recipitur ad modum recipientis*; The same food hath a different relish with one and the same person according as the Organ of Taste is well or ill affected. How insipid are the most comfortable doctrines of the Word to an Unrenued Soul, they find no relish in them, whilst on the other hand the mind in which there resides a Vital Principle, feels and experiments what he Historically believes, see *Psal. 119. 103. 1 Cor. 2. 12. Rom. 8. 16.* (3.) The mind being unrenued in its Habitude, frame, and disposition, remains thereupon not only dark,

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ignorant, subject to mistakes, error, vain imaginations, but lyable to scepticism, unsettledness, and at last a total disbelief of the things of the Spirit of God. The certainty of spiritual sensation and experience being not only beyond the certainty of Reason and Argumentation, but that which alone gives a clear comprehension of Divine Mysteries, and which only indubitates the Soul concerning them. He that hovereth in the profession of Gospel-Truths, and finds nothing of the *Reality*, *Power*, and Experience of them in himself, becomes thereby wonderfully disposed, not only to question the Truth of them, but totally to reject them. Nor is it imaginable how it should be otherwise, when he experienceth nothing of all that he reads, hears, professeth, and hath been by education or force of Rational Arguments in the belief of. Being told that the *Death* of Christ will *mortifie* sin, and that men are *Sanctified* by the *Word*, and finding nothing of this in themselves, they are not only under a temptation hereby to disbelieve these particular Truths, but to disclaim the whole Revelation of the Word as a Fable.

And as these things, through the loss of the Divine Image, and that pollution which ensues

ensues in the Soul thereupon, do naturally accompany us with reference to the *Credenda* of Religion, notwithstanding our being in the *Historical* belief of them; so there are several things deducible from the same premises, with Relation to those *Agenda* of Religion in the performance of the material duties of which we are found.

(1.) Nothing of all that is done, or performed, hath its rise in, or proceeds from a sincere, effectual, superlative love of God. That this ought to be the principle motive and inducement of our obedience, I suppose few will deny; and that where the foresaid pollution and disorder of Soul, through the loss of the Divine Image, is, this sincere superlative love to God is not, is of easie demonstration. I know some of the late *Jesuits* in their casuistical Divinity, affirm it to be enough if we be in the observation of the Commandments, though without any affection towards God, or the Resignation of our hearts to him, provided that we do not hate him. But I hope no *Protestant* is yet arrived at this, and indeed I wonder how any, professing himself either a Christian or a Man, can entertain a persuasion so subversive of all Religion, and repugnant as well to Reason as Scripture.

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I do not say that any man on earth hates God to that degree, as those in Hell do; nor do I assert that there is an explicit hatred of God in every act of an unrenued person; I believe otherwise: But this I affirm, that love to God is not the Universal governing Principle of an Unregenerate man, nor is it exalted to that Degree in any action he performes, as to give him the denomination of a lover of God. Now it is the sincerity, prevalency, and perfection of love that among other things gives the *Moral* specification to Obedience. Whatever resemblance the performances of one destitute of this *Love* may have of holy and Religious obedience, yet all is loathsome to God, as wanting one chief ingredient of its constituent form. Nor is this love in any one, in whom the Spirit of Christ dwells not, *Gal. 5. 22. 1 Joh. 4. 7.* Faith in Christ is the only root on which it grows, *Gal. 5. 6.* πίστις ἐστὶν θεμελίος καλῶν ἔργων, *Faith is the alone Foundation of a Good Work,* Clem. Alex. Strom. lib. 5. (2.) Through the loss of this Image of God, and the disorder which necessarily ensues in the Soul thereupon; There is in all that we perform antecedently to our being renued to this Image again, a prevarication with respect
to

to our true great and ultimate End. That the end of an action is under the Sanction of the Law, as well as the substance of the Duty, I have shown before *Chap. 3. §. 6.* God being our Author, is our Ultimate End also. It is impossible for God to produce a Creature that is not according to its Nature and Qualifications, to be *to Him*, and *for Him*. The lapse not only involved in it, disobedience to God as our Sovereign, but Apostacy from him, both as our Chief Good, and in point of seeking his Glory before our own gratification. Now till the Divine Image be restored, and a rectitude Recovered in our Souls again, we never so far return to God, as to make our selves, and all that we do refer to him as to our End; but there is still either some base, low, or crooked aim in all that we address to. *Mens Ends* will not rise higher than their *Principles*: He that acts only *from self*, will only act for self. The object of an action doth materially adapt and qualifie it to the being to Gods glory, but it is the Principle and *intention* of the Agent that makes it formally to be so. And though I will not affirm that an *explicit* intention of Gods glory is either necessary, or indeed possible, in every individual act; yet

yet I say that there ought to be an habitual tendency in the Soul after it, in every thing we apply to. Though the Traveller do not every step he takes, think of the place whither he is going, yet his aim is still at it, & it often revives upon his thoughts. Now through a prevarication, less or more, that is in the actings of every Unregenerate person, with reference to his End; the utmost of what he doth, is but Obedience in an *Equivocal* sense. Their Virtues are but

Quicquid boni fit ab homine & non propter hoc fit, propter quod fieri debere vera sapientia precipit et si officio videatur bonum, ipso non recto sine peccatum est, Aug. cont. Jul. lib. 4.

Virtutum similitudines, the Counterfeits of Vertues, & differ as much from Genuine Virtue, quantum distat a veritate mendacium, as a Lie doth from Truth, Prosp. lib. 3. de vita

contempl. Hence *Vossius* tells us out of the Ancients, especially *Austin*, that the *Vertues of the Heathen Philosophers nomen bonorum operum amittunt, si per bonum intelligatur quod est utile ad Vitam eternam, Loose the name of Good Works if they be judged by their Usefulness to the obtaining of Eternal life, Hist. Pelag. lib. 3. part. 3. Thef. 11. 12.*

§. 7. Having treated the defects which occur in the best actions that Natural men can perform, and declared their Unacceptableness to God thereupon; It remains to be shewn in the next place, that there are also some Duties under the Sanction of which we all are, which even with respect to the matter of them, no man in the meer vertue of Natural Principles can arise to a performance of. And of this kind I shall only mention that great Duty incumbent upon us *of making to our selves new hearts*, with what depends thereupon. That the Sanctifying of our Natures, and the being renewed after the Image of God, is prescribed to us in way of Duty; The Scripture plainly and fully testifies: And yet, if we consult either the Scripture, or our own experience, we shall understand how totally unable we are for the discharge and accomplishment of this great Duty. Though the New Creature be only an *additional* to our *Natural Being*, yet as to the *Physical* production of it, it lyes as far out of our *sphere*, as the production of the *Soul* doth out of that of an organised body. Was man meerly passive in the reception of the Image of God impressed upon him at first, and is there not greater reason to be persuaded

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suaded that he is meerly passive in the new production and reception of it? Hence to testify our impotency, the Scripture reports us *to be dead in Trespasses and Sins*, Eph. 2. 1. 5. *and that no man can come to Christ unless the Father draw him*, Joh. 6. 44. *That we are neither begot again of Blood, nor of the will of the Flesh, nor of the will of Man*, Joh. 1. 13. We owe not our Regeneration either to the efficacy of others, nor to the workings of our own wills. Hence the great Work and Duty of circumcising our hearts is expressed by such phrases, which, if they signifie any thing, do import us meerly passive in it. Of this complexion are the expressions of our being *begotten again, Created, Quickened*, &c. Did the scattered *Atomes* of *matter* frame themselves into the Machine of the Humane Body at first? Or do those Rudimental Principles conveyed for the formation of the *Fetus* in the Womb, dispose themselves into that orderly, admirable variety of texture, which fills us at once with amazement and thankfulness? Shall the dispersed particles, and *corpuscles* of dust, rendezvous and reassemble themselves into their former frames, without the Physical interpose of a forraign Agent? If
none

none of these be either true or possible, no more is it so, that man can convert himself. Were we disposed qualified, qualified and suited to the accomplishment of this work, would God take it out of our hand, and rob us of the praise of it? Doth He not again and again proclaym us inept and weak for the effecting of it? Doth he not intitle himself the Author of it? Is not the Holy Spirit purchased by Christ, and promised by the Father to this End? The Scriptures bearing Testimony to this, are innumerable; see among others, *Deut. 30. 6. Ezek. 36. 26, 27. Jer. 31. 33. Jam. 1. 18. Eph. 2. 10. Tit. 3. 5, 6. Phil. 2. 13. &c.* Now notwithstanding all this, to argue for an Ability in us to perform it, meerly because it is prescribed us in way of Duty, is childish and trifling; is it not enough to justifie the prescription of it in way of Duty? (1.) *That such a frame of heart ought to be in us*, and that the want of it, is as much our sin, as our misery. (2.) *That being awakened by the consideration of our duty, to a perception of our weakness. We ought thereupon to sue to God for strength.* And therefore it is, that all precepts to this purpose are attended with answerable promises. Finding that thou canst not change
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thy sensual earthly heart, thou art to implore his help, who is not only able, but willing to relieve and succour thee.

(3.) That God hereby excites us *to do what we can*, and to wait upon him in all those ways and means, which he hath promised upon our sincere exercise to make successfull. (4.) That these commands and exhortations of washing and making us clean, of getting a new heart, &c. are not so much suited to us as *weak* as they are intended to us as *stubborn*, nor so much prescribed to us under the reduplication of our being unable, as of being *Rebellious*.

Si quis per Natura vires bonum aliquod quod ad salutem pertinet vita aeterna cogitare aut eligere, sive salutari, i. e. Evangelica predicationi consentire possit: confirmat, absque illuminatione & inspiratione Spiritus Sancti qui dat omnibus suavitatem in consentiendo & credendo veritati, haeretico fallitur Spiritu, non intelligens vocem Dei in Evangelio dicentis, sine me nihil potestis Concil. Araus. Can. 7.

§. 8. From what hath been delivered in the two preceding *Paragraphs* we may safely *now* infer the necessity of a superadded infused Principle in order to our living to God in the whole of practical Religion, and our being

accepted with him. Nor is there any thing that the Scripture declares in more *Emphatical* terms, the Holy Ghost foreseeing the

contradiction that would be made hereunto. And by the same acts and methods that men endeavour to avoid the force of Scripture-Testimonies in this matter; there is not any Article of Faith that can be secure, but what ever the Holy Ghost hath delivered for the confirmation of the greatest Doctrines of the Christian Religion may with the like subtilty be perverted to another Intendment. Had God designed the declaring the Doctrine of an infused Subjective principle; I challenge any man to shew me how it could have been more clearly and fully expressed than it is already. The causes both *Moral* and *Physical*, the way and *manner* of its production and communication; the *intrinsic subjective* change that is thereby made and wrought in the frame, temper, and disposition of the Soul; the *capacity* that we are thereupon brought into of communion with God here, and enjoying him hereafter, together with the *effects* that proceed thence in our Conversation and course of Living, both towards God and Man, are all held forth in the Scripture in terms most plain, full, and emphatical. Nor are the Prayers and Thanksgivings, with reference to receiving and assisting Grace, which I suppose

all Christians are found in the performance of, reconcilable with the denyal and negation of such a Principle and so conferred. Surely in our applications and addressees to God, we pray not for Rational Faculties, nor meerly for the enjoyment of the Gospel, but we pray especially, *That God would Create in us a clean heart; that he would renue us in the Spirit of our minds; fulfil in us the work of Faith with power; work in us both to will and to do;* all which argue a necessity of something more than either Essential Powers or Objective Light. Therefore *Austin* sayes well concerning the *Pelagians*, *destruu t orationes quas facit Ecclesia sive pro infidelibus, & Doctrinae Dei resistentibus, ut convertantur ad Deum; sive pro fidelibus ut augeatur iis fides & perseverent in ea*, *Hæres. 80.* and again, *cur petitur quod ad nostram pertinet potestatem, si Deus non adjuvat voluntatem; idem de grat. Christi lib. 1. cap. 15.* and once more, *Quis optat, quod in potestate sic habet, ut ad faciendum nullo indigeat adjumento: idem de peccat. Merit. & Remis. lib. 2. cap. 6.* The same may be said of Praise and Thanksgiving to God, with respect to Grace. For if there be no infused Principles; it will necessarily fol-

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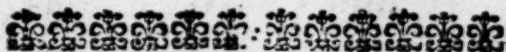
low that while we pretend to bless God for quickning us when we were dead in Trespases and Sins; for making us willing through a day of power; for the exceeding greatness of his power exerted towards us who believe; for the sanctifying us wholly in our Soul, Spirit, and Body, &c. We do but mock and flatter him; For as *Austin* sayes, *Prosus non gratias Deo agimus, sed nos agere fingimus, si unde illi gratias agimus, ipsum facere non putamus, Epist. 107. ad Vitalem.* Shall I add, that to deny the infusion of a supernatural Vital Principle, or to affirm that the Spirit of God acts only towards us in way of *Moral suasion*, yea to grant no other inward operation, but what is Resistible and may be withstood, is in effect to ascribe all the difference that is betwixt one man and another to our selves, contrary to the expresse words of the *Apostle*, *1 Cor. 4. 7. Who maketh thee to differ from another? and what hast thou, that thou didst not Receive.* But having already treated this, *Chap. 2. 9. 15.* and seeing if what we have delivered in this *Chapter* hold good, this naturally follows; and being obliged to make an End, I supersede all farther prosecution of it.

§. 9. I have now done with the *theory* and *polemical* part, & thought to have proceeded to a practical improvement by way of Use of what hath been said; but the discourse being already drawn out and increased beyond what I at first intended: I shall therefore wave all that I had in that way designed to say. However I hope, that as I have finished what I mainly purposed, so I have in some measure performed what I undertook; namely, have justified that *Moral Vertue and Practical Religion are not universally coincident, but that there is something else necessary in order to our living to God in all the Duties of obedience incumbent upon us, besides either Moral Vertue, or the instruments of it; and that those who pursue the acquisition of Grace and Spiritual Holiness over and above the common Vertues of Morality, do not engage their main industry and biggest endeavours in the pursuit of Dreams and Shaddows, as we are told, Def. & Continuat. p. 338.* If any now upon the one hand, by obtruding a notion, and definition of Morality, supposing and including all that we have been contending for as necessary to Christian Obedience, shall thereupon affirm Morality and Holiness to be all one, as I find some learned men

men do; I shall take the liberty to say that however sound and Orthodox, by vertue of such an explication they manifest themselves to be in Divinity, they do not declare that skill in Philosophy, which they would bear the world in hand that they are furnished with. It is *Institution* and vulgar use of *Terms* that ought to fix and determine their signification, and whoever he be that retaining usual *Terms* will yet assume a freedome of affixing what sence he pleaseth to them, as he usurps an Empire that is neither just nor reasonable, so he not only makes way for endless *Logomachies*, but leaves a president for confounding and changing the state of any question in the world, and his Authority will be produced, when he is dead and gone, to the disservice of Truth; nor will it be difficult for witty men to render the sence he now pretends to use the *Terms* in, ridiculous and unmaintainable. If any upon the other hand, submitting to the common & received signification of the *Words* interested in the state of the *Question* we have been debating, shall still persevere in confounding Morality and Holiness, I dare now leave it to the judgment of the intelligent *Reader*, whether it ought not to

be ascribed to a wilful obstinacy, and an unreasonable humour which neither Authority nor demonstration were ever intended to conquer. I expect therefore no Proselyte where my Adversary is resolved to be peremptory and confident: It is sufficient I have said enough to shame and baffle him, and so I leave him to feast himself with his own disease. *Perit judicium cum res transit in affectum*; Where the Understanding is bribed by Prejudice, Pride, and Interest, we cannot expect an impartial Award. "Αἰσχρονομία κατὰ τὰ ἴδια συγγενέων, καὶ οὐ κατὰ τὸν λόγον ἀξιοῦν ἀφαιδαι; We embrace Opinions because of their affinity to the complexion of our minds, and their agreeableness to our lives and manners, saith Arist. *Metaph. lib. 1.* To shut up all, let me entreat those who contend for, and are in the belief of the necessity of an infusion of a New Vital Principle in order to our living acceptably to God; to labour to feel the power, and to express the efficacy of it in their hearts and lives. Let us make it appear that we plead not for Grace, that it may be a Sanctuary either for ill Nature, or ill Manners, and that we do not intend it for a shelter for those vices which Philosophy would banish; nor design to protect Lusts
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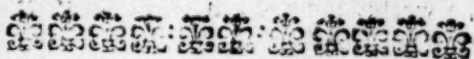
and Passions under the priviledge of it ; as a late Author is pleased to charge us, Repr. to the Reherf. pag. 60. 61. Nor let us think it enough to have the frame of our spirits by some initial principles attempered to obedience ; but let us act Faith on Christ for continued fresh supplies of the Spirit of Grace, both for the actuating and drawing into exercise the already infused and instilled Principles, and the farther confirming, strengthening, and consummating the Elemental Seeds , knowing that we have not already attained nor are already perfect, but that we are still to reach forth unto those things which are before us. if by any means we may attain the Resurrectio of the dead. To this purpose see Joh. 15. 4. 5. 2 Cor. 3. 5. Eph. 6. 10. Phil 4. 13. Ὡς ὅτε ἐκ θεοῦ καὶ φυεῖς τῆς αὐτῶν ρίζης ἐχόμεθα. καὶ γὰρ ὅσατος περὶ ἡμῶν, καὶ τὰ ἄλλα οὗτα τῆς γῆς, ρίζης ἀποσπέντα ἀνίσταται καὶ οἴεται ; Being born of God, and implanted in him, let us abide in him, as in our Root, seeing Streams, Plants, and Branches dry and wither, if separated and cut off from their source and stem. Demophil. the Pythagorean Philosopher.



ERRATA.

*Besides several Errata's of lesser moment,
which the Author is not Solicitous about ;
there are some that spoil the Sense, which
thou art Intreated to Correct as follows :*

Page 21. line 13. read ἀρ' ὁμοίωσι. p. 23. l. 8.
r. know. p. 24. l. 24. r. footing in p. 40. l. 17 r.
dele Comma after χαίρει. p. 61. l. 12. r. ἀνθρώπων. p.
73. l. 2. r. than. p. 75. l. 7. r. an angry. p. 77. l. 28.
r. animantia. p. l. 22. dele Colon after Natural, and
place it after contraria p. 81. l. 1. dele comma after Na-
ture. p. 86. l. 13. r. a multitude. p. 89 l. 8. r. darkened,
p. 101. l. 7. dele that, p. 111. l. 21. dele or, ibid. l.
23 r. ἐδίδεκα, p. 117 l. 7. put a period after Natures,
p. 149 l. 3. r. σὰπξ. p. 152 l. 17 r. Pelagians, p. 176
l. 12 dele in, p. 214 l. ult. r. conversation, p. 224 l. 8
r. of the, p. 226 l. 25 r. to murmur, p. 228 l. 17 r.
particula aurea, p. 229 l. 25 r. Mens, p. 243 l. 21 The
like, p. 259 l. 26 r. ἰωάννης οὐδὲ, p. 270 l. 5 r. ὅτι
ἀπολύς, ibid. r. Aithen. p. 276 l. 3, in the Margent,
r. Est rei five, p. 213 l. 19 r. Aristides.



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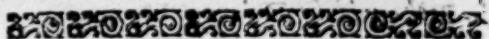
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